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FRIDAY, JULY 21st, 1961

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CANDLE LIGHTING  
IN TORONTO  
Friday 8:39

# THE CANADIAN JEWISH NEWS

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THE ONLY JEWISH NEWSPAPER IN ENGLISH IN THE PROVINCE OF ONTARIO

TORONTO, FRIDAY, JULY 21st, 1961

## ADENAUER STATES IN BERLIN: GERMAN OBLIGATION TOWARDS JEWS "FOREVER"

### CHURCH PROTECTED BY ISRAELI POLICE

JERUSALEM (JGNS) — The Israeli police have given assurances to the American Consul-General in Jerusalem, Mr. Eric Wendelin, that adequate protection will be provided for the "Church of Christ" Fundamentalists and by free film shows.

At a meeting the Police District Commissioner, Mr. S. B. Yeshaya, reportedly pointed out that this Mission was carrying on its activities by trying to

attract children to it in a blatant manner, rather than with the discretion which characterizes other missionaries in Jerusalem. According to reports, the children were persuaded to enter the Mission by a distribution of

#### CHURCH CLOSED AFTER STONING

JERUSALEM (JGNS) Services in Jerusalem's Church of Christ, a Fundamentalist missionary church, have been stopped following the stoning of the church by ultra-Orthodox Neturei Karta (anti-Zionist sect).

A special meeting to investigate the incident was convened by the Jerusalem District Commissioner, Mr. S. B. Yeshaya, by representatives of the Foreign Ministry, the Christian missions, and the Ministry of Religious Affairs.

The Fundamentalist church in Jerusalem's Greek Colony is a branch of the movement which enjoys considerable support in the U.S.A. Recently its churches in Italy were closed when Catholics objected to its missionary work.

Religious Jews accuse the missionaries of "luring children into Christianity by trickery". The United States Consul-General in Jerusalem has expressed the hope that something would be done by the police to protect the mission house.

### ATTACKS VANDALISM



YITZHAQ NISSIM

Israeli Chief Rabbi attacked Neturei Karta stoning of Missionary Centre. Also asked missionaries to be "tactful".

### CHANCELLOR MAKES MOVING APPEAL

(CJN - JGNS Cable)

BERLIN — Germany's moral obligation to Israel would never cease, Dr. Konrad Adenauer, Federal West-German chancellor said here at a press conference at the end of his visit to Berlin.

The Chancellor was asked by an Israeli journalist why the German government granted "unconditional economic aid" to the United Arab Republic which could be used against the Jewish state.

Dr. Adenauer denied this assumption. He replied that the credit granted was not without "certain conditions".

It was intended only for the construction of a dam in Syria and the project had been carefully studied by German experts.

The Chancellor then emphasized that German reparations and deliveries to Israel will continue as provided for by treaty.

After completion of the reparations programme in 1936 Germany would be prepared to examine Israel's economic situation with a view to future Israeli-German trade relations. It will continue to help Israel economically, the West-German leader hinted.

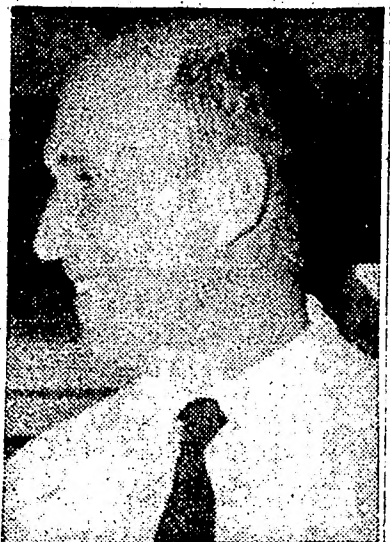
### AID TO UAR NO MENACE TO ISRAEL

Chancellor Adenauer also said that West German aid to the UAR "will not be used for attacks against Israel."

He had been asked at the press conference here why West German did not attach any political strings to financial aid for the UAR; in view of the possibility of such aid being used for military operations against Israel.

The Chancellor said that "regarding Israel, we still pay sums agreed upon. The last instalment will be paid in 1963. After that, the situation will have to be looked into once again. We will stand by our moral obligations towards Israel."

### Eichmann Finally Admits Part In Extermination Plan



MOSHE LANDAU  
Chief Justice  
at Eichmann Trial

JERUSALEM (JGNS) — For the first time since the beginning of the trial Eichmann this week actually admitted participation in the planning of the Nazi "final solution" of the Jewish problem (extermination).

After repeated denials, Chief Justice Moshe Landau extracted from Eichmann the admission that he took part in the infamous conference of top Nazi leaders in Wannsee, in 1940, which laid down the line for the German anti-Jewish policy.

This surprising statement by Eichmann was made Tuesday, July 18th, just twenty four hours after he had denied having participated in that conference.

On Tuesday, Eichmann said he was present at a 1940 meeting which discussed a "final" solu-

tion for Europe's Jews, including those in England and Portugal. Prosecutor Gideon Hausner, opening the eighth day of cross-examination, asked the 55-year-old former Gestapo officer to describe the Wannsee conference in Berlin in 1940.

"Wasn't the figure of 11 million used, to include Jews in England and Portugal, which you hoped to take over?"

"Yes," the defendant answered. This admission is considered the most important statement the accused since the beginning of the trial.

## BATTLE IN THE U.S. SENATE OVER ARABS

By JESSIE ZEL LURIE

WASHINGTON — An unpleasant squabble on the floor of the Senate on the subject of U.S. policy toward the UAR and Israel, which the Administration thought it had succeeded in averting, now looms because of the stand taken by Senator J. W. Fulbright, chairman of the Foreign Relations Committee.

Under the previous Republican Administration, Sen. Fulbright, an Arkansas Democrat, led unsuccessful floor fights against the "Freedom of the Seas" amendment to the Foreign Aid Bill. This amendment, aimed at the Suez Canal blockade, stated:

"The purposes of this Act are to ensure the peace of the world is endangered when nations which receive assistance under this Act wage economic warfare against other nations assisted under this Act, including such procedures as boycotts, blockades and the restriction of the use of international waterways."

When the amendment was tabled in the Senate last year, Sen. Fulbright took the position that it was an unnecessary affront to Nasser and would harm U.S. foreign policy. The amendment gave the President authority to withhold aid from countries that violated its anti-boycott and blockade strictures. Sen. Fulbright said that President Eisenhower would not use this authority. He was right.

#### NEW PREAMBLE

The amendment was passed with the support of Senator, now President, Kennedy. Administration incorporated the sentiments of the amendment in a preamble to the Act for International Development — the new foreign aid bill. It read as follows:

In addition, the Congress declares that it is the policy of the United States to support the principles of increased eco-

nomie cooperation and trade among nations, freedom of navigation in international waterways, and recognition of the right of all private persons to travel and pursue their lawful activities without discrimination as to race or religion.

But this watered down version also could not get past Senator Fulbright. His committee struck out the entire preamble. Sen. Jacob K. Javits will try to get the committee to restore it. If he doesn't succeed, a floor fight is inevitable since the House Foreign Affairs Committee is not only in favour of the anti-discrimination clause but wants the stronger language of last year's amendment restored.

#### AFFRONT TO NASSER

One of the disturbing aspects of this affair is that the State Department seems to be cooperating with Sen. Fulbright rather than defending the Administration Bill. According to a reliable report of the testimony of Philip Talbot, Asst. Secretary of State for Near Eastern, South Asian and African Affairs at an executive session of the Committee, Sen. Fulbright asked whether the clause was in the national interest and whether it would impede current efforts to improve U.S. relations with the Arabs. Mr. Talbot said that the clause reflected Administration policy and not the State Department thinking and the Department would not object if it were eliminated. If this report is accurate, and it has not been denied, it reflects a curious state of affairs between the President and his State Department.

It should be noted here that the Peace Corps, which is directed by the President's brother-in-law, R. Sargent Shriver Jr., will unreservedly implement the Administration's anti-discrimination programme. Mr. Shriver told the Foreign Relations Committee on June 22 that the Peace Corps will

not send Americans into countries which discriminate on the ground of race or religion.

Sen. Fulbright is consistent. He and Sen. Bourke Hickenlooper (Rep. Idaho) made it clear to Mr. Shriver that they thought this policy was wrong. If the U.S. wants to assist the Arabs, they asked, "why not send people who will be acceptable to them?" Anything else is using compulsion to have them change their basic attitude, they said.

1911 AND 1961

Another witness before the Senate Committee James Marshall, representing the American Jewish Committee, brought home the difference between the protection afforded by Congress to its Jewish citizens suffering discrimination abroad 50 years ago and today. Testifying on behalf of the Administration clause, Mr. Marshall pointed out that it was just 50 years ago that his father, Louis Marshall, brought to the attention of Congress that Russia had been violating the Russo-American Trade Treaty by discriminating against American businessmen of the Jewish faith in a fashion similar to the current Arab boycott.

By a 300-to-1 vote, the House of Representatives, in a strongly worded resolution stressing the integrity of American citizenship, called for the abrogation of the Treaty, and in December of 1911, the Secretary of State under President Taft, Philander Knox, informed Russia that the U.S. would abrogate the treaty.

### MARVIN KRATTER EARTHA KITT AT BONDS LUNCHEON

Two outstanding personalities from the business and entertainment world, Mr. Marvin Kratter and Miss Eartha Kitt, will be the special guests at a luncheon being tendered by Mr. Leon E. Weinstein, General Chairman of the Toronto Israel Bond Committee for prominent members of the construction and related industries, and leaders of the Israel Bond Campaign.

The luncheon, to take place on Tuesday, July 25, at the Primrose Club, will provide an opportunity for Toronto business leaders to meet Mr. Kratter whose corporation controls Thorncliffe Park, a major Toronto suburban development.

## BEN GURION TO ARABS: WE MUST LIVE TOGETHER

#### ISRAEL'S ARABS EXAMPLE: B. G.

HAIFA (JGNS) A dramatic call for peace in the Middle East was made here by Mr. Ben-Gurion before 20,000 persons, including thousands of Arabs and Druzes who came from all over the country.

The Prime Minister stressed that Israel's Arabs were playing an important role in the attempt to establish peace between Israel and her neighbours. The goodwill now prevailing between Jewish and Arab citizens in the country must be made known to Egypt, Lebanon, Syria and Iraq, who should benefit from it, he emphasized.

"Fate commanded us to live together in this semitic area of the Middle East. The people of Israel are striving for a peace covenant between their country and their neighbours."

The Prime Minister's appeal is seen as significant following the firing of Israel's first rocket last week, and the purchase by the United Arab Republic of three American-made rockets.

#### ISRAELI DRUZES JOIN THE NAVY

HAIFA (JGNS) — First Druze sailors in Israel's history are going to sea this week it was announced here this week.

The twelve Druze cadets have abandoned farming which is the traditional occupation of their people and joined Israel's merchant marine.

All are former soldiers in Israel's army and their example opens the way for Israel and Arab youth to join the merchant marine.

Druzes will do deck jobs aboard cargo ships.

The men all speak Hebrew perfectly but their lack of knowledge in other languages except Arabic makes them unable to take catering jobs.

It is hoped in time that Druzes will be able to work as mechanics and engineers.

## PROPAGANDA IN JERUSALEM

#### FILM AGAINST HANS GLOBKE

JERUSALEM (JGNS) — "Action J", an East German film against Hans Globke, Dr. Adenauer's friend and Secretary of State, was publicly shown in Tel Aviv on Sunday before a selected audience, mainly made up of members of the Communist Party and of East European diplomats. The film was recently banned for general distribution in Great Britain. It shows documents and photographs allegedly incriminat-

ing Globke in co-operation in Nazi activities. Documents with his signature show him as having been connected with anti-

Jewish laws and with the "Final Solution". Pictures show him in company with high ranking Nazi leaders, such as Goering and Himmler.

#### SYRIAN OFFER REJECTED

JERUSALEM (JGNS) — Israel has rejected a Syrian offer to exchange Raphael Blitz — the Israeli convict who escaped from gaol last fortnight and crossed the border into Syria — for six Syrian fishermen now awaiting trial in Israel.

The offer was made through the Mixed Armistice Commission. The Syrian fishermen are to be tried for entering Israel's territorial waters.

The final scenes are anti-West German propaganda. They support Professor Kaul's contention that "Globke planned — Eichmann executed."



Dr. Globke, West German Secretary of State, whom Eichmann has accused of initiating anti-Jewish laws

### MAHZOR IN ROMAN CHARACTERS

(By Cobia)

PARIS — A Hebrew Prayer Book for Yom Kippur in Roman characters — said to be probably the first of its kind — has been written by the chief rabbi of Paris, Meir Jais and will be published here this week by the community service.

The Mahzor will suit the Sephardi and Ashkenazi pronunciation and traditions.

Rabbi Jais' effort is seen here as an attempt to promote religious revival within French Jewry.

The prayer book will enable those unfamiliar with Hebrew to take part in services.

### AFFINITY OF EXTREMISTS

THE JERUSALEM POST of July 14th very pertinently and correctly points to the fact that "there is... agreement between the Jewish ultra-orthodox elements in Israel and the Christian ultra-militant missionary societies. Both," the newspaper continues, "are interested in exaggerating missionary activities."

However I should like to take exception to some points raised by the Israeli daily. First, I do not consider the Neturei Karta "ultra-orthodox". By ultra-orthodox most of us understand that the Neturei Karta are "ultra-pious"; more observant, more religious than other traditional Jews. I don't know by what rule of semantics the Jerusalem Post has crowned the anti-Zionist extremist group of Neturei Karta by the surname of ultra-orthodox. Do the Neturei Karta observe the ancient Torah rule that "the ways of Torah are the paths of peace", of tolerance, of understanding?

The Neturei Karta do not recognize the Jewish state. They claim to literally abide by a passage in the Talmud wherein it is stated that Jews should not revolt against subjugation in the Galut but await liberation by the divinely anointed redeemer. Whilst the Neturei Karta do not recognize the regime — Jewish rule — in Jerusalem, why do they hide behind the Jewish police in order to stone the Church of Christ in Jerusalem?

There is no question about it that the Neturei Karta would never have dared to attack a church which is conducting missionary activities among Jews were Jerusalem still under British occupation. They dare defy the Jewish police in the belief that the Jewish state would allow them to molest people whom they consider dangerous to the existence of a Jewish nation. Neturei Karta means in Aramaic the Guardians of the City. Its philosophy is based primarily upon the attitude that one should not provoke and revolt against the divinely imposed yoke of those who oppress us "by the will of God."

Here lies the hypocrisy of the Neturei Karta. They preach peace with the non-Jews — but are doing their best in order to create an incident that would place the Israeli government in a most embarrassing position.

The Jewish state guarantees full freedom of religion to all its citizens. This freedom includes the right for missionaries to propagate what they believe. There can be no two ways about it. The right to differ and to publicly proclaim one's differences of opinion is a part and parcel of every democratic structure of society.

The Jewish way to combat missionary activities has never been and will never be the Saudi-Arabian system which prohibits any religion but that recognized by the king. The danger from such fanatical excesses as those practiced last week by the Neturei Karta when they stoned the Church of Christ is more serious than that of missionaries.

Are the Neturei Karta "orthodox"?  
Are they pious?

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## TORONTO RABBIS PARTICIPATE IN CONCLAVE HELD IN ISRAEL

NEW YORK (JCN) More than 500 Orthodox rabbis flew to Israel last week to attend the first religious convocation ever

to be held in that country by North-American rabbinic body.

Toronto's Rabbi Walter S. Wurzbarger and Gedaliah Felder participate in the convention on behalf of Toronto's rabbis.

Rabbi Wurzbarger is president of the Rabbinical Council of Canada.

The convocation, to be conducted by the Rabbinical Council of America, will begin on July 24 and continue through July 28. A new \$500,000 academic center will be dedicated in Rehovoth on July 27 to be known as the Yeshivah Hadorom, the center includes two dormitories, dining rooms, a high school and a teachers' Seminary for some 250 students from over the world.

The institution will be patterned after Yeshiva University here. Rabbi Emanuel Marcus of New York will be in permanent charge of the center.

Rabbi Charles Chavel of Congregation Shaare Zedek in Far Rockaway, Queens, will be chairman of the five-day convocation.

### TO FOSTER RELIGIOUS TIES

Rabbi Charles Weinberg president of the Rabbinical Council expressed the hope that the convocation would "spur the rabbinical bodies of Israel and the United States to engage in a concerted drive to capture the spiritual allegiance and the religious devotion of individuals, particularly young persons, 'in the two countries'."

"Orthodox Jews and the rabbinic in Israel," he said, "could

benefit considerably from the American rabbis' approach to administrative, welfare and organizational techniques.

"The convocation will strengthen and cement the relations of American and Israel Jews. It will set up a spiritual thoroughfare whereby the fruits, ideas and thoughts of Israel and American Jews will be exchanged, fertilized and developed on a high religious plane. There is every hope that this rabbinical liaison will solve some of the most perplexing dilemmas confronting Judaism over the globe."

Sessions of the convocation will be held in Jerusalem and in Tel Aviv. United States Ambassador Walworth Barbour will attend the dedication of the Rehovoth center along with many other political and religious leaders.

## Revival Of Hebrew Example To Irish

DUBLIN (JCN) Speaking on the Hebrew language revival at a meeting at the Royal Hibernian Hotel, Dublin, under the auspices of Gael-Linn (an Irish cultural movement interested in the revival of the Irish language), Mr. Meir Gertner, Lecturer in Modern Hebrew at the University of London, said that 50 years ago Ireland was an example to the Hebrew movement, and enthusiasts used to say: "What Ireland can do, we can do." Many of the things achieved in Israel, he added, might now offer a pattern for the restoration of Irish.

In Israel the fight for Hebrew had been won, and it had been a tremendous force in the building up of the national life of Israel, unifying Jews from every country in the world, said Mr. Gertner.

## JEWISH ACTIVITIES ALL OVER OUR PROVINCE

### CHATHAM

At the annual graduation ceremonies held recently for the students of the Murray Hochman Hebrew School, Mrs. Leo (Reta) Edelstein was named mother of the year for her outstanding contributions to the Chatham Jewish Community Centre and for her work with the youngsters of the Hochman School. Amongst the pupils who won scholarship awards were Ricky Sherman and Barry Seltzer. David Copley, Karen and Mike Wodlinger received awards for their outstanding leadership among the community's youth. The student body made a special presentation to the Jewish Centre. Members of the Chatham Jewish Board of Education include George Sherman, chairman, and Norman Slopen and Edward Seltzer, members.

manson and Sheldon Ross. David Kendall and Harold Gordon were winners of the B'nai B'rith presentation for Grade 1. A special book award from the Council of Jewish Women went to Harold Grace. Paul Axelrod delivered the valedictory address.

### KIRKLAND LAKE

Graduation ceremonies were held recently at the Adath Israel Hebrew School at the Synagogue

Hall. Certificates and other presentations were made to the following pupils: B'nai B'rith Awards: David Spiegelman, Ricky Wertman, Elaine Brelind and Danny Spiegelman. Canadian Jewish Congress Certificates for diligence in study and for good attendance: Morley Brelind, Shelly Duke, Mr. A. Ariel, Hebrew Teacher, was presented with a gift in appreciation of his work with his pupils.

## ARCHBISHOP ADDRESSES MAYOR IN HEBREW

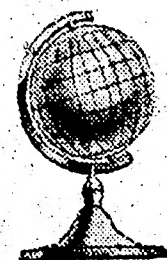


**LORD COHEN, GLASS IN HAND, CONSIDERS A POINT WITH JUDGE LASKI, LONDON, ENGLAND'S JEWISH MAYOR.**

LONDON (JCN) Hebrew was the language used by the Archbishop of York, Dr. Coggan, when at the Mansion House last week, he said to the Lord Mayor.

Sir Bernard Waley-Cohen "Peace be to you, your wife, your family, and to all your household and peace be to all this assembly." Dr. Coggan was speaking at a banquet given by the Lord Mayor to the Archbishops and Bishops. Dr. Coggan described Sir Bernard as a distinguished representative of the Jewish faith. He spoke of Christianity being the daughter faith of Judaism to which they owed so much.

Although the prophets of Israel were dead, they were very much alive in the hearts and minds and lives of millions of adherents of Christendom, the Archbishop said.



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To our Readers and Friends

### HOLIDAY SEASON IS ON

- Members of our editorial and business staff are now taking their annual vacations. This is the reason why some of our permanent features are left out from the July issues.
- Organizations, Societies, Clubs interested in publicizing their activities are requested to please communicate all news directly to: **THE SOCIAL EDITOR, THE CANADIAN JEWISH NEWS, 68 BROADVIEW AVE. TORONTO, 8, Ont.**
- No news will be accepted over the telephone.
- The Canadian Jewish News is not responsible for any copy or photographs not specifically ordered by us.
- Business Firms and individuals interested in placing Jewish New Year Greetings are requested to get in touch with the Advertising Dept., The Canadian Jewish News, 68 Broadview Ave. Toronto 8, Ont. Telephone: HO. 1-0483.

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## IN OUR PROVINCE

## JEWISH ACTIVITIES ALL OVER ONTARIO

### STRATFORD

A community gathering was held at Beth Israel Synagogue on Sunday evening, July 9th, at which the guest speaker was Mrs. Minna Levitas, Director of Community Services, Central Region, Canadian Jewish Congress. The president of the congregation, Mr. Maurice Helperin, presided over the well attended gathering and a full discussion on community affairs was led by Mr. Ralph Goren, a member of the Regional Council, Canadian Jewish Congress. Mrs. Leo Hirsch, chairman of Beth Israel Sisterhood, Mrs. Lorraine Greenberg, Vice-Chairman, Mrs. J. Greenberg and Mrs. Bernice Goren. A programming committee was set up to arrange for visiting lectures for the coming season.

### CHATHAM

Mr. Mike Ordon was re-elected as President of the Children of Jacob Congregation.

### GUELPH

Before leaving Guelph to take up residence in Montreal, Rabbi Eugene Klein delivered a farewell address to his fellow Rotarians at the Guelph Rotary Club. Mr. David Kennedy was chairman of the evening.

### SUDBURY

The Sisterhood of Shear Hashomayim Synagogue of Sudbury have installed Mrs. H. Green- spoon as their new president, succeeding Mrs. J. Jaffe. Other members of the Executive are: Mrs. E. Suk, first vice-president; Mrs. Ted Moses, second vice-president; Mrs. D. Schwartz, corresponding secretary; Mrs. B. Raphael, recording secretary and Mrs. M. Speigel, treasurer.

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Congregation Beth David recently held Talmud Torah closing

ceremonies led by Dr. M. M. Zaltz, President. Mr. Ben Kanter was programme chairman and school awards were made by Rabbi J. Pruzansky, Mrs. M. Stren, Mr. Jack Brown and Mr. Murray Rothberg. Norman Zaltz

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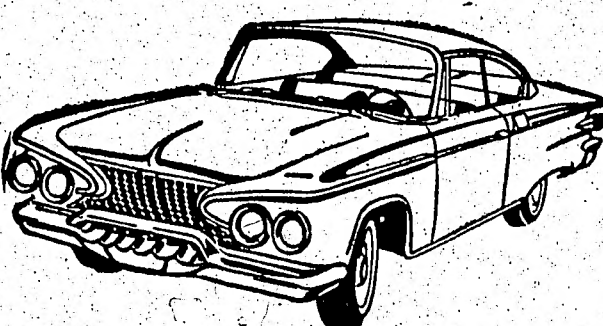
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A First-Hand Report - By Harry Golden (4)

## THE JEWS IN GERMANY: 1961



Some 10,000 of the 22,000-26,000 Jews in Germany are in total retirement, spinning out their lives on a pension provided by the Bonn government — either as payment for identified property which was confiscated, or as compensation for persecution they experienced because they were Jews.

Approximately 6,000 German Jews who moved to Israel either in the late 1930s or after the Allied victory have since returned. These returnees all feel the need to explain why they deserted the new homeland and returned to Germany. Actually, there is little mystery about it.

They belong to the oldest age group of Jews in Germany, and life in Israel is hard. "The restitution," one man explained, gives us a pension of 300 marks a month, and my wife is 62, and I am 67."

Many of the Jews are displaced persons, mostly Poles, Russians, Hungarians and Romanians who stayed in Germany after their liberation from the concentration camps. They, as well as almost all others who work, are self-employed. There are some wage earners employed by the government and by other Jews, but few seem to be working for non-Jewish firms. Most Jews operate small businesses. They are wholesalers, salesmen and retail merchants, marketing mostly soft goods such as clothing.

The Jewish community in Germany is controlled by a Central Jewish Council with headquarters in Düsseldorf and presided over by a Secretary General, Dr. Hendrik George van Dam.

A day with Dr. van Dam recalls the memory of the "fancy Jews," as we Eastern European immigrants in New York used to refer to the German Jews who worshipped in the big temple on Fifth Ave.

You do not slap Dr. van Dam on the back nor banter with him on the telephone. Dr. van Dam, who formed the Central Council 10 years ago, knows how to use both status and power, and he has accomplished several near-miracles in the matters of compensation for the Jews.

At the other end of Germany lives the second most influential Jew, Heinz Galinski, director of the Jews in West Berlin. A day with Heinz Galinski is like a day back home with the program chairman for the "Man of the Year" dinner in Great Neck, Long Island.

And Galinski's Jewish Community Center in West Berlin duplicates the Jewish Community Center in Hartford, Dallas or San Diego. A bouncy little bureaucrat, Galinski has an American approach in all his activities, even to the pictures on the wall of his office, one of him with Dr. Konrad Adenauer, another with Mayor Willy Brandt.

Galinski expresses himself forcefully on all problems. "I never thought that as a Jew I'd ever worry about the Germans and their politics," he says with aggressive anxiety, "but if we lost West Berlin, the Communists will get all of Europe."

The third important leader of the Jewish community in Germany today is Dr. Karl Marx, the editor of the Allgemaine Wochenzeitung Der Juden in Deutschland, the mouthpiece of German Jewry. It is not an official paper of the Jewish Council, but it is a highly respected newspaper and read by most of the influential people in Germany.

Dr. Marx does not think it beyond the bounds of possibility that a sudden change in the world political situation in the next several years may send Jews streaming into Germany.

His view, like that of Jeannette Wolff, is that it is important for a Jewish community to exist in Germany, and that it be as strong and influential as possible because:

"Allowing the Jewish community of Germany to perish would give the final victory to Hitler and his Judenraus campaign. This must not happen."

Dr. van Dam, Heinz Galinski and Dr. Marx believe — and reasonably so — that the Jews in Germany must remain an organic community within the West German Republic for a long time to come. It is true, of course, that both van Dam and Galinski particularly are proud of their individual status as shadlan, a Jewish title in Central Europe going back to the 16th century.

HEINZ GALINSKI Leader of German Jews

representative who officially represented the entire Jewish community in its relations with the rest of society and in its individual or communal problems with the government. On the Lower East Side of the New York We called him "the Jewish Ambassador to the Gentiles."

The pride of van Dam and Galinski in this title, however, should not obscure the truth: after 1,500 years in Germany, the Jews must have the shadlan again. For a long time to come, communication between Jew and German must be handled by "ambassadors."

Jewish solidarity seems to work well in Germany now. It has its practical advantages too. The Council has given them a voice and made them an effective force. It has even given them a sense of independence — a feeling that they can handle things without help from abroad.

While van Dam and Galinski remember different backgrounds and different attitudes of the past, they stand rock-like together in resisting the efforts of Jewish organizations in the U.S. to participate actively in anti-defamation activities in Germany.

"The Bonn government is the anti-defamation association here," said Galinski. He had no answer when I suggested that the American organizations have a stake in the anti-Semitism in Germany that is prepared for export. But in a large measure Galinski is right; the Bonn government is doing its own worrying about anti-Semitism.

### A Need for Envoys

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### The Grim Reminders

Below the surface of official government policy toward the Jews there are several interesting strata of German attitudes, the truth that impresses itself immediately is that those who bear the greatest burden of guilt for the crimes of the Nazis are the innocent — those Germans who themselves suffered indignities, exile or imprisonment.

Professor Carlo Schmid, vice president of the West German Parliament, Germany's leading philo-Semite who himself experienced hardships under the Nazis, told me:

"The swastika paintings [of 1959-60] had their purpose. It is god for these sleeping heads of hell to rouse themselves every once in a while to remind us Germans how close we are to damnation."

Again, addressing a Jewish audience, Erich Luth, director of the city press office, Hamburg, said: "We Germans must do everything possible to help build up a permanent Jewish community, because we must have someone to repent to."

(Continued Next Week)

## THE CANADIAN JEWISH NEWS

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## ANOTHER EZEKIEL HART CASE?

Canadian Jews — and most other Canadians too, we hope — are familiar with the story of Ezekiel Hart, son of the Seigneur of Three Rivers who ran for Parliament in 1808, was elected and then was refused his seat because he would not take the "oath of a Christian." We know the story of how he ran again the following year and was again rejected and how Governor Craig in despair and disgust dissolved the legislature.

The *Montreal Star* recently had a report that a Jewish resident of the town of St. Martin, Quebec, named Harvey Grotzky was refused nomination to the Protestant School Board. (The statutes dealing with Quebec's rather anomalous "Protestant" School Boards, as frozen by

the BNA Act, restrict membership in these bodies to Protestants only.)

Nevertheless Mr. Grotzky declared that he was a candidate even if his name was not on the ballot. The results of the voting were very interesting. The winning candidate received 31 votes, the runner-up 11, and there were 100 "spoiled ballots." It can be assumed that these spoiled ballots were a "write-in" vote for Mr. Grotzky who would easily have walked away with the election had he been permitted to run.

There may be a court case to challenge the constitutionality of the ban on Jewish school trustees, and another "Ezekiel Hart" case may be in the offing for the Jews of Lower Canada.

## NASSER LOSES FACE

For the first time since his ascendance to power Nasser has suffered a debacle. He lost face in Kuwait.

The Kuwait affair has forced all Middle East States to take stock of the situation, and has left no scope for neutrality. The line-up is instructive. Saudi Arabia, Jordan, Persia, and Tunisia, have openly condemned the Iraqi leader's action, and thereby tacitly accepted Britain's role as keeper of the peace.

Nasser was presented with an opportunity to exert a measure of real leadership, by organizing the Arab world in defence of the status quo and using the Arab League as an instrument of peace-making. However, he could not resist the opportunity to score cheap points off Britain. His indecisive stand, and unwillingness openly to denounce and oppose an Iraqi initiative that he could not conceivably stomach, was designed to avoid giving Britain any credit even tacitly, let alone the appearance of support.

This policy has turned out to be self-

defeating. Nasser has given the appearance of simply abdicating leadership on this vital issue to inter Arab affairs, while it has become obvious to a number of Arab Governments that Britain's forces in the Middle East still allow her to play a political role in time of crisis.

With several squadrons of heavy and medium tanks, commandos, infantry units, and fighting ships in the region, and more than a match for the Iraqis, and if Kassem himself does not know it, his senior officers do. The lessons of the affair are instructive. Arab aggression, not imperialism or Israel, has upset the Arab world; the U.A.R. has proved politically important; the Arab League proved a broken reed under U.A.R. guidance and Russia unhelpful; the United Nations so slow as to be useless; and the British masters of the situation.

The lesson will not be lost on the Arab States.

## AFFAIRE YAAKOV SHARETT

Yaakov Sharett, first Secretary at the Israel Embassy in Moscow, who was expelled by the Soviet authorities for "spying" arrived in Jerusalem accompanied by his wife and two children. Upon arrival Mrs. Sharett said she still has a blue mark on her arm where Soviet policemen gripped her.

Now that the Sharetts are back home, we are at liberty to comment on the incident.

The Soviet Government's expulsion of Yaakov Sharett gives cause for disquiet. The allegation that he simultaneously engaged in espionage and Zionist propaganda hostile to the Soviet Union is patently absurd.

The real intention of the Soviet authorities is to frighten Soviet Jews from maintaining contact with Israeli diplomats who at present form a tenuous link between them and the outside world. The presence of diplomats from the Jewish State, who speak Russian and visit provincial centres, has a powerful moral effect on local Jews, which has to be seen to be believed. Moreover, the Israeli diplomats, by virtue of their long residence and specialised knowledge, are in a position to ascertain

the real plight of the Soviet Union's three million Jewish inhabitants.

Mr. Sharett's arrest and expulsion during his visit to Riga exemplify these considerations.

An Israeli basketball team recently visited Riga to play in a world tournament match, evoking an enthusiastic demonstration of solidarity on the part of the local Jewish community. This did not pass unnoticed by the Soviet authorities, who have been fulminating against cases of social contact between Israeli diplomats and Soviet Jews, and at the continued interest in, and sympathy for, Israel shown by Soviet Jews in spite of the incessant stream of virulent and mendacious anti-Israeli propaganda by the Soviet Press and radio.

Mr. Sharett's arrest, expulsion, and denunciation for espionage while visiting Riga and its Jewish community is a clear warning that any Soviet Jews maintaining contacts of any kind with Israeli diplomats are liable to be suspected of espionage. This is clear. The incident should be seriously analyzed in this light by those who refuse to see the facts of life behind the Iron Curtain.

## SHAVIT: REACTION IN GERMANY

During the same week that Israel launched the Shavit II, Arab students in West Germany organized an anti-Israel show.

It backfired, — naturally. Here are the very interesting correlated facts:

An exhibition of photographs under the heading "The Arab World" was arranged by the Arab Student Union at Bonn University. It closed only a few hours after its opening.

This followed strong protests by the Rector of the University at the showing of a series of photographs on Israel's "Gaza aggression of 1956."

The Rector said he was unwilling to tolerate such political propaganda on the University campus, and asked for the removal of the pictures in question.

The Students refused and, in reply, closed down the Exhibition, arguing they were being denied the right to express their opinion that all Palestine belonged to the Arab nation.

The next day the Exhibition was forgotten. The newspapers carried the information about Israel's space rocket.

Most West German dailies published flattering comments on Israel's successful rocket.

The "Ruhr-Nachrichten" said that "the Israelis have cause to be proud."

The "Abendpost" wrote:

"The fact of absolute secrecy of the launching of the rocket is impressive, because it proved that such secrecy is possible even in a democratic state. Also impressive is Israel's initiative, because it showed that despite her many problems of soil reclamation and industrialization, she has found enough time and money to undertake research works and to chase humanity's modern dream to bring the universe entirely under man's power."

The "Frankfurter Rundschau" said:

"From the presence of leading members of the Government and the Army during the launching of the rocket, it can be seen that Israel expects not only to increase her scientific prestige but to further her political and military aims. For Mr. Ben-Gurion this success surely means the strengthening of his political situation."

For "Der Mittag" the Israeli success is "a surprising scientific and technologic feat for the young Jewish State, which deserves our sincere congratulations. This leaves no doubt that Israel is not only a country of soldiers, settlers and workers, but also of a highly qualified group of scientists and intellectuals."

## HE CAN'T FALL ASLEEP...



Eichmann: Tell me Jew, Why can't I sleep? After all I was only a soldier... (Day-Journal, New York)

## THE BENE ISRAEL OF INDIA

## All Facts About The Indian Jews Involved In Recent Rabbinical Decision

Miss Strizower has spent nearly 18 months in India doing Ph. D. research work into the social structure of the Bene Israel community with the aid of a Claims Conference grant.

It is a trite thing to say that the past is father of the present, but it is impossible to understand the current controversy on the Bene Israel without some knowledge of the community's past relations with Jewry.

According to the 1961 census there are some 28,000 Jews in India. However, owing to emigration — chiefly to Israel — an estimate of 20,000 is much nearer the mark today.

Indian Jewry is divided into three main groups — Bene Israel, the Jews of Cochin, and the Baghdadis.

## WHITES AND COLOURED

The Bene Israel, of whom there are some 14,000 maintain that their name suggests their origin, namely that they are descendants of members of the Ten Tribes of Israel who found their way

into India in the second century B.C.E. Nowadays, over two-thirds of the Bene Israel live in Bombay. Like Jews everywhere, they resemble in physical features the people among whom they live; Bene Israel vary in skin colour from very light to dark brown. Their mother tongue is Marathi, one of the local languages; very many of them also speak English.

The Jews of Cochin — on the south-west coast of India, only a hundred and seventy miles from the southernmost tip of the Indian subcontinent — now

number but 1,000. They are divided into endogamous sub-groups: the Black Jews, the White Jews, and the Meshwarim (the descendants of the unmarriageable offspring of unions between Cochin Jews and their slave concubines). In comparison with the Black Jews, who resemble physically the people among whom they have been living for over a millennium, the White Jews, who are relatively fair-complexioned, are newcomers.

Some 4,000 Jews from Baghdad, with small additions from Aden, Afghanistan, and Iran, are known as Baghdadis. The first of the Baghdadis came to India in the eighteenth century. There are Baghdadi communities in Bombay, Calcutta, and Poona. Baghdadis, too, are comparatively fair-complexioned. They con-

sistently use English.

## OPPOSED INTER-MARRIAGE

Bene Israel tradition relates that the ship in which their ancestors traveled to India was wrecked off the Konkan not far from Bombay. Only seven couples survived; their descendants were cut off from their co-religionists till recent times. During their long isolation they forgot a great part of Jewish ritual. However, they observed the Sabbath, some of the Festivals, the dietary laws, and circumcision; they remembered the Shema, and repeated it on every occasion, such as that of circumcision, marriage, and death. Moreover, they observed the Jewish marriage regulations and frowned

(Continued on page 10)

## Canadian Panorama

BY MORDECAI HIRSHENSON

## SCHOOL RELIGION &amp; THE GALLUP POLL

A recent Gallup Poll—the first on the subject in five years—reveals one of the best kept secrets of public affairs in this country; that the majority of Protestants in Canada do not favour religious instruction in the public schools. This despite the bland assumption by bishops and other ecclesiastics that since Canadians are 98 or 99% of Christian affiliation these figures also can be taken to represent the number of those who automatically go along with their view on this subject.

The overall figure for Canadians as a whole is 53% in favour of religious education in the public schools (which is 3% higher than the last poll on this subject), 41% opposed, and 6% undecided.

## CATHOLICS NOT A PARTY TO DISPUTE

This figure however is an undifferentiated one including Roman Catholics. Roman Catholics in many provinces such as Ontario, Quebec, Newfoundland, Alberta and Saskatchewan, do not support the public school but send their children to Catholic denominational schools. Most Catholics who answered, therefore, probably gave an answer which in reality applied not to public schools in the common sense of the word but to Catholic sectarian schools. Catholic philosophy is wedded to the principle of Catholic religion being an integral part of Catholic education. The figures for Catholics, as expected, are: 72% for such instruction and only 22% opposed, with 7% undecided.

## PROTESTANTS SHOW SHARP DIVISION

The true value of the poll, therefore, must be seen in the replies of the Protestants who are the bulk of the public schools' constituency. Here the figures tell a different story. Only 42% of Protestants support a course in religion in the public schools and 51% are against it. Again 7% the magic number, have not made up their mind.

A further break-down of figures may be available shortly and will yield further information on this subject on which so much is often taken for granted.

## FOUNDATIONS LISTED

The Financial Post recently published the first list of Cana-

dian foundations ever assembled. It comments that in the USA "it took many years for individuals to acquire the great wealth necessary to turn over assets large enough . . . to undertake major philanthropic activities."

Among the 80 foundations listed there are a number stemming from Jewish families or individuals such as The Harry Abramson Charitable Foundation of Kingston, Bronfman Interest and B. Aaron, Ann and Harry Bronfman Foundation, Maxwell Cummings Family Foundation of Montreal, The Frank Gerstein Charitable Foundation of Toronto, The Percy Hermant Foundation, The Leon and Thera Koerner Foundation of Vancouver, The Lunenfeld Charitable Foundation of Toronto, Maurice Polack Foundation of Quebec City, Max Seliger - Bert Silverman Foundation of Montreal, Philip Smith Foundation of Toronto, and Aaron and Rose Silverman Foundation of Sudbury.

## MOURNING THE DEAD AND REMEMBERING THEM

What is the Jewish attitude to flowers at a funeral? Is there a tradition that demands a simple wooden coffin? Who are the members of a Chevra Kadisha, and what are its duties? What does the Shulchan Aruch say about shiva? When may it be abrogated or shortened? Is there a ban on cremation? On embalment? Must the deceased wear a shroud?

These and other associated questions are answered in a tiny-format brochure ("2" by 3") produced in London, Ontario, through the collaboration of its two rabbis, J. Ben Friedberg and David Kirshenbaum. This very useful little book undertakes to explain and clarify the burial, funeral and mourning practices of Judaism.

Though Judaism is a religion that places its emphasis on this world and on the living, it has often been through death, paradoxically enough, that people have been brought back to it as a living faith. The shock of the death of a parent often brings home to the surviving children the reality that with the parental link gone, the responsibility of maintaining the historic link devolves on them; the many reminders of religious practices bound up in the funeral and the mourning ritual, and above all

the strong retention of the eleven month kaddish recital which often restores and sometimes introduces Jews to the lure of the liturgy and the comforting age old rhythm of the Shacharis-Mincha-Maariv routine—all these together have the effect often of bringing back many who have strayed far from the fold.

The booklet fulfills a very useful function, answering as it does the host of queries that arise at this generally confusing and traumatic occasion. There are of course many other areas the rabbis could have gone into: the interesting story of how the kaddish prayer came to be a prayer for the dead (in its actual text, of course, it is nothing of the sort). They could have touched on two phenomena that are North American Jewish features peculiar to this continent: the eulogy (hesped) delivered at the funeral and the importance placed on the ceremony of unveiling a tombstone. In Eastern Europe the eulogy was the exception made only on the occasion of the passing of a revered scholar or saint. However, this is not intended as a criticism, the rabbis were not writing a sociological treatise but a handy and practical guide.

Certain practices identified in the minds of some with tradition are not mentioned. Some of these incidentally were those described as "barbarous" at a recent symposium on the subject in Toronto. The only conclusion to be drawn is that in the minds of the co-authors these perhaps reflect local preference or habit and that they are not really co-extensive with or essential to Judaism. It can be observed that funeral practices, however local and minor in nature, are those that often become engrained in peoples' minds as the universally ordained ritual. On one occasion this writer attending a funeral in an American city noticed an innovation in practice which he recognized as borrowed from general non-Jewish custom in that part of the country. On enquiring from someone standing by, he was told with a patronizing smile, "Oh, this is a Jewish funeral, you know." The borrowed practice had become the orthodox accepted ritual.

(Rabbi Friedberg incidentally has moved to Ottawa's Agudath Israel Congregation. A Toronto rabbi by birth and upbringing, he served for a while as junior rabbi at Beth Tzedek.)

## DATELINE: ISRAEL

By CARL ALPERT

## VLADIMIR JABOTINSKY

HAIFA — On August 2, 1940,

Vladimir Jabotinsky, one of the very great leaders of the Zionist movement, a soldier, scholar, statesman, poet — and prophet before his time, passed away in New York. He was buried in New York. And from this fact stems an historical injustice which has been perpetuated for years.

Jabotinsky was a man of strong convictions and had specific ideas as to the course to be followed in creating the Jewish State. Without going into any of the political details at this late date, let it be said only that his point of view very frequently clashed with that held by the official heads of the Zionist movement. From such differences of opinion came a sharp cleavage in Zionism which has left painful scars to this very day.

The nature of Jabotinsky's obstinate and passionate devotion to the Zionist goal may be judged from the following: "I left Russia in 1917, during War I, and went to England, where he joined the Jewish Legion, he gave up his Russian citizenship. But he never again thereafter assumed the citizenship of any land. His long sojourns in England and France might have qualified him for naturalization in those countries, but he preferred to be stateless — to travel on a Nansen passport — until such time as he could proudly carry the document of

a Jewish state.

Jabotinsky drew up his last will and testament in Paris on November 3, 1935. The full text has been published in the Hebrew press; a copy is available in the Jabotinsky museum in Tel Aviv. Last week at the home of his son, Eri Jabotinsky here in Haifa, I perused a photostat of the text as copied by the late Mrs. Jabotinsky. I elaborate on these facts because there have been some who question whether such will actually exist.

I copied out the text of the final paragraph of the will: "I want to be buried or cremated (it is all the same to me) wherever I happen to die, and my remains (should I be buried outside of Palestine) may not be transported to Palestine unless by order of that country's eventual Jewish government."

Written in 1935, those words were a great expression of confidence in the Jewish state.

not yet given.

About eight years ago the late Israel Rokach, then a Minister in the coalition government, formally proposed that the state call for reburial of Jabotinsky in Israel, but the majority in the government defeated the proposal. Individuals and organizations have on more than one occasion come forward and offered

(Continued on Page 10)

By SCHIFRA STRIZOWER

## Sermon for Tisha B'av

## WHY WAS THE TEMPLE DESTROYED

This Saturday is the ninth of the month of Av (Tisha B'Av), the day on which both Temples of Jerusalem were destroyed.

No event in Jewish history has been the subject of such exhaustive discussion as the tragedy of the destruction of the Temple.

"Why was the First Temple destroyed?" ask the rabbis. There is no hesitation in their reply when they immediately answer that it was because of the degrading lapse of the people into idolatry and immorality. These evils sapped the inner strength and stability of Israel so that they fell easy prey to the enemy.

"Why was the Second Temple destroyed?" they inquire. Here the answer is a little more difficult, because in religious matters the Jews of the first century were not by any means as guilty as their predecessors during the period of the First Temple. So the Rabbis look a little more closely into the social pattern of Jewish life during those fateful years on the time of the downfall of the Second Jewish State, and among the various observations made to account for the calamity we find the thought-provoking statement:

"Jerusalem was destroyed on account of Kamza and Bar Kamza."

Now these two men were undistinguished and otherwise unknown citizens of Jerusalem, and we are justified in asking what moved the author of the above statement to associate the national calamity with these two obscure nonentities.

Listen to their strange story.

There was once a man who had a friend called Kamza and an enemy called Bar Kamza. One day this man made a banquet for all his friends and sent his servant to call Kamza. But the servant made a mistake and brought back Bar Kamza instead. When the host entered the banquetting chamber and saw Bar Kamza seated among the guests he immediately demanded that the man leave his house. Bar Kamza felt ashamed and asked to be allowed to stay and see if they accept it or not. This the Roman did, but before it reached the Temple Bar Kamza inflicted a slight physical injury on the host which rendered it unfit for a sacrifice and it was refused by the Temple priests. "See," said Bar Kamza, "how the Jews insult Rome and refuse an offering sent for the welfare of the Emperor." Within days the Roman attack was launched against Jerusalem; the city was ultimately destroyed, the Temple burned to the ground, and the Jewish State vanquished. This is the strange story of Kamza and Bar Kamza.

The rabbis were not so naive as to imagine that this incident caused the destruction of the Temple. But they were men with a keen insight into human affairs, who recognized the story as an example of the disease of causeless hatred, personal envy, petty rivalries, and jealousies. This disease fouled every public issue, to make communal life a tug of war between petty-minded men who filled the scene with their private dislikes and acrimonious arguments.

This was the sin of the people in those far-off days, a sin which led to national weakness and ultimate destruction. Whether it is a lesson that we have learned yet is doubtful. Certain it is, however, that the lesson is worth bearing in mind, so that the mistakes of the past can be avoided in the future. After all, it is in order to learn from the past that we observe the Fast of Tisha B'Av.

## ONLY IN AMERICA

By HARRY GOLDEN



### LETTERS TO THE EDITOR

Every newspaper has a reader's forum. It is called "Letters to the Editor," or "Pulse Public" or "The Forum." The publication of these letters represents one of the wisest institutions ever developed in the history of human communication.

These letters serve several purposes. For one thing, they help the editors gauge how well they forecast the climate of opinion. Angry letters to the editor or happy letters mean that people are reading the paper. No letters that they are not, that the columns do not interest them.

Newspapers are consolidating all over the country day after day. Where once we had several editorial voices in every town, more usually now we have but two, and in many cities only one, because both papers are published by one ownership.

So these letters to the editor offer one of the best sources of constructive criticism for local and state problems. If you read the Letters to the "New York Times" conscientiously every day, you would soon become a minor authority on city traffic control. If you read the letters signed by the Southern Regional Council which appear in

all the papers below the Mason-Dixon line, you would be adequately informed of all the moves the White Citizens Councils make to preserve segregation.

And consider that a newspaper offers you the necessary space for personal expression for the cost of a three-cent post card. Barely has such an offer been made throughout history. Think of all the dowager poetesses whose works would have fallen stillborn from their pens had it not been for the daily press.

I have always been a writer of letters to the editor. If your signature signs three letters, automatically you are considered a wise man and casual acquaintances call you and say can they come over, they need advice.

If you accede and try to play your role as a counselor you soon realize that people don't want advice, they want assurance. They are perfectly well aware of what they are going to do, they just want a letter-to-the-editor-writer to tell them it's sensible.

Writing a letter to the editor is the easiest way to gain prestige in America.

### UNCLE SAM — ORIGIN OF EXPRESSION

Indiana Congressmen and the Troy (New York) Area Committee for Uncle Sam are having a disagreement. Their disagreement stems from claims both of them have made. House Resolution 157, proposed by Congressman Leo W. O'Brien, represents the Troy area, reads in part:

"Whereas the years 1776 to 1854, the years in which Samuel Wilson lived, witnessed the birth and glorious progress of the United States, spanning as they did the period before the Declaration of Independence to the emergence of the United States as a world power... Therefore be it Resolved that the Congress salute Uncle Sam Wilson, of Troy, N.Y., as the progenitor of America's national symbol, of Uncle Sam, and also recognizes Arlington, Mass., famed in history of America's dawn years, as the birthplace of the said Samuel Wilson."

Indiana wants to claim Uncle Sam because he died there and is buried in Merriam. Sam Wilson was a man of probity and honesty who had begun a meatpacking business and in October of 1912 was made inspector of Provisions for the Army of New York and New Jersey. The initials "U.S." on the barrels of meat he packed, which stood for the United States, were soon transposed to

signify "Uncle Sam" and thus was the symbol born.

I hope the House passes Mr. O'Brien's bill, if indeed its research is accurate. In a way I am glad there was a real "Uncle Sam."

On the Lower East Side of New York City, immigrant boys were assured of his existence. He lived in Washington. As young East Side boys had to be taken to the zoo to be convinced of the existence of certain animals, so they were absolutely convinced about the existence of Uncle Sam, having seen him walk on stilts leading the parade down Houston Street on the Fourth of July.

While I do not want to denigrate the efforts of the good citizens of Troy, N.Y., in establishing the background of this symbol, I still believe that Uncle Sam is more real than Sam Wilson ever was. This I think is as it should be.

Truthfully, no single individual will ever collect the personal attributes and virtues we associate with America. If Samuel Wilson as a man was of such character that he gave birth to a legend, so was America of such character that in its symbol it has enlarged that legend and made it permanent.

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### HUMAN RELATIONS

## Untidy Boy Friend



DR. ROSE N. FRANZBLAU

**QUESTION:** I have been seeing the same young man for the past year. We are very congenial and for the most part are very happy. However, there is one habit he has which I find most disturbing. Whenever we walk on the street he repeatedly spits on the sidewalk.

In my home, neatness and cleanliness were very much stressed. I have spoken to him about this and my dislike for it. Since then we have had bitter arguments. He says I have no right to interfere with his habits.

I say I am asking for very little and if he really cares about me he would make this small change.

**ANSWER:** One doesn't have to probe too deeply for reasons to find the habit of spitting very disagreeable or even revolting. In addition to being unsanitary and a way of spreading germs of infection, it offends the esthetic senses. The use of facial tissue or a handkerchief can take care of the need to spit if the need to offend others is not there.

However, any such habit may have deep psychological connotations and bring great satisfactions to compensate for the disapproval and the criticism which this behavior evokes from all who witness it. For some who were toilet-trained too early and too punitively, spitting may be a substitute way of relieving oneself of fluid in the body. It may make them feel that they did not wholly relinquish their need or give in to their parents' demands.

There is an association also between love-making and the mouth. Love talk emerges from this source, and also the kissing, which takes part in the foreplay. Because one spits out what does not taste good, the association with love-making may then become a dirty and revolting one.

This may express the offender's real feeling about love and sex, and the offender may catch the meaning.

Spitting may also represent an immature way of showing disdain and defiance. It messes a place up and is a challenge to authority. It also reveals by its infantile show of strength how lowly messed up

the person feels inside about himself. Aside from the whole question of the habit, you may find it most disagreeable that after a year of going together there hasn't been any change in the direction of coming closer together or formalizing your relationship.

It is hard for a woman to bring such matters out in the open and to ask a man to declare himself on the state of affairs between them. The truly feminine female hesitates to do such obvious pushing. She rightfully feels that asking for an accounting constitutes taking over the male prerogative.

Some small act or fact is then made the pretext for the quarreling and dissension.

It is suggested that this man's main offense is his satisfaction with the relationship as it is.

He does not want to make any major changes, like proposing, or any minor changes, like ceasing the habit which offends you.

Your relationship with this young man has apparently reached a stage where you feel free enough and care enough to tell him his behavior bothers you.

In telling you to mind your own affairs, he may be saying that he doesn't care enough for you to have you enter this much into his affairs. He may also be saying that although your relationship is congenial enough, he feels somewhat inferior to you. Overstressing cleanliness and neatness can become as much of a fault as messiness is at the other extreme. A driving compulsiveness toward having everything done just so, as to time and place, can be just as annoying to your boy friend as his spitting is to you.

The manners that maketh the man are those which make him mindful and considerate of his fellow men, and of those nearest and dearest to him. It is these manners to which your attention should be directed. These should give you the proper signals and cues as to whether this man really cares for you, and whether you really care enough for him to take him to task as he is, without any change.

## Meddling Grandmother

**QUESTION:** My daughter just had her third child two months ago. The others are 3 and 6. She thinks they should be on their own, so the 3-year-old plays on the steps of the house until his big brother gets home from school. They are down there playing until supper time.

I visited them one day and when I saw the older one cross the street alone, I scolded him. Then he said, "My mommy lets me cross." In other words, "Don't tell me what to do."

Well, that did it! I love those children so much I just wanted to die when I saw them on the street without their mother. But what can I do about it? I can't stop her from having children or make her pay attention to them. Maybe I'm just an old fussbudget.

**ANSWER:** Your disapproval of your daughter as a mother (and probably also as a wife) is quite evident. You feel that she is having too many children too soon, and that in wanting to be a satisfying wife to her husband she is being unfair both to herself and to the children. Now that you have observed something that you consider irresponsible, you can finally voice your criticism and disappointment.

Children who can play happily either by themselves or with others without getting into fights or trouble are adjusted and secure. A child of 3 could not be commanded to play quietly and not to bother his parents. Even the most intimidated child would sooner or later cry for his mother. So, in all likelihood, it is not out of fear or intimidation that your 3-year-old grandson plays outside part of the afternoon.

Your little grandson of 6 appears to be a very reliable youngster for his age. The confidence to look after himself responsibly and well came from the confidence his parents repose in him. To question him about an act permitted by his parents challenges and questions his parents' authority. He

was only upholding their authority in his answer.

Some grandmothers do too much and become even more involved in the rearing of their grandchildren than they were with their own children. Other grandparents stand off and constitute themselves as observers and commentators, issuing unsolicited advice and guidance, criticisms and complaints. Either extreme is bad for the children, who somehow are made to pay for the mistakes or omissions that their grandparents committed with their own children.

You have a right to voice your anxiety about the way your daughter is handling her children. She has the obligation to listen to you, perhaps, but also the right to disagree with you.

It appears that direct communication is lacking in your relationship with your daughter. Otherwise, your comment would have been made directly to her, and not to her child.

Inability to communicate directly sometimes comes from the fact that the person knows that she is not well-motivated and that what she says is not what she really means. Another possible reason for not communicating is the fear of getting involved. Once the person comments and makes suggestions, she may fear that she might be called upon to help put her ideas into effect.

People who do constructive things are never really fussbudgets.

Without any help from her family, your daughter is evidently doing a good job of raising her children. You could decrease your worries about these children and allay your agitation by working out a schedule, with your daughter's approval, whereby you could help her with the little ones.

If you really feel that your daughter is expecting too much responsibility of her children, too soon, then by doing what is suggested you can correct the situation somewhat.

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### STUDENTS IN JERUSALEM

## A PORTRAIT OF THE "SABRA" AS A YOUNG STUDENT

by Gideon Samet  
(CJN Correspondent)

Last month more than 750 graduates got their degrees from the Hebrew University in Jerusalem. It was the largest number of students to graduate in the university's 36 years history. It was, moreover, an outcome of an ever-growing tendency among the Israeli youth toward higher studies. That tendency has helped filling every vacant place in the Technion (in Haifa), in the Tel Aviv University, in the Tel Aviv branch of the H.U. and in the religious Bar-Ilan University in Ramat Gan. Yet, the most characteristic of students life in Israel is the colorful, elegant H.U. campus, in the capital.

During the recent academic year about 5,500 students enjoyed the modern, luxurious buildings of glass and marble, highly comfortable conditions for undisturbed studies, and generous planning by the university's authorities, — all bringing the H.U. budget up to 18 million Israeli pounds this year.

Students from the Technion who visited the university lately for some sports games, did not hide their jealousy at the perfect facilities, the wide, light-drinked hall, the central heating for the sometimes cold Jerusalem winter days, and the grass lawns on which hundreds of students stretch out at the recesses, during the lovely summer days. Yet, the same luxuries await Technion students in new facilities now under construction on Mount Carmel and downtown.

In such conditions it is hardly a wonder that almost all students are deeply involved in their studies. Students who come just for the sake of "having some fun

at the campus" are most rare. That rather serious attitude should be also related to the considerable expenses for about 1,500 out-of-town students, who are partly busy at making both ends meet.

Thus, a kind of materialistic approach to studies has developed and quite a number of students are self-consciously treating their academic work as means rather than as an end for itself.

**Sabbaths at Home**  
That attitude caused a fractional paralysis in the students' social life. The lack of intensive social activities is quite characteristic of the H.U.J. and seems to represent a major difference with the tradition of the American and Western Universities.

The idea of "fraternities" is very far from the students mind and the only stratification is that created by marks and academic achievements.

There are some other good reasons for the lack of wide social activities among the students. Many of them go to the universities straight after their army service and naturally they are especially serious about their studies, anxious to learn after the long wait they have had. Another important factor, partly



BEN GURION WITH STUDENTS OF THE HEBREW UNIVERSITY

as a result of the army service, is the comparatively high average age of the Sabra student (about 23). At such age the inclination toward social activities during their studies deteriorates. A further result of the high average age: about 25% of the students are married and generally withdraw from wide-scale social engagements. The full lessons schedule that occupies the students in mornings, afternoons and evenings does not help intensifying social life.

Yet it helps to establish strong ties of personal friendship. The rather intimate atmosphere of Jerusalem is another reason. Contrasted with lively, gay, exciting Tel-Aviv, Jerusalem is a calm, quiet town with serene beauty of its own, but with almost empty streets after 9 p.m. Moreover most of the students leave Jerusalem on week-ends to join their families for Sabbath.

**The Students — "Sabras"**  
Yet, it seems that some very distinct social and personal characteristics single out the Israeli student from the rest of the youth here and from his foreign counterparts. Most of those characteristics should be related to the student being a "Sabra" (an Israeli native-born). A "Sabra" is a local fruit, thorny on the outside, but sweet within. Israeli youth got this nickname because of its being considered sometimes impudent and tough, but intrinsically sensitive and soft.

The portrait of the Sabra as a young student may explain one of his main characteristics: lack of intellectual snobbery. There is in the Israeli student an interesting simplicity, lack of affectations and sometimes bluntness of the "Sabra" with the alertness and wit of a young intellectual. They exercise a sense of humor, simplicity of manners coupled with energetic approach to their work.

All that explains the fact, already mentioned, that in the H. U. J. you will hardly find any of the sacred traditions of American and European Universities: no fraternities, no social clubs. There are some clubs, open to everybody, for choice films, chess, folk dancing, etc.; but no clubs on social or academic bases. There are no beer cellars in Jerusalem and there is only one modest students nightclub, usually frequented by non-students.

The Israeli student is aware of the fact that fraternities, for example, would be mere imitations of foreign customs, and as long as nothing of the kind grew organically they do very well without it. A recent attempt to establish a students parliament had only a slight success.

**Expenses Paid by Work, Loans, Scholarships**  
More than half of the number of students have to work to help pay their expenses and for pocket-money. Some work full time, some have part-time jobs. Their work comes, of course, at the expense of extra curricular activities. A student who comes to the university from out of town spends about 130-150 Israeli pounds per month, including tuition fees (450 a year), rent, around 60 pounds for a furnished single room and food (2-3 pounds a day). The University spent last year a million and a half pounds on scholarships, loans, and support for needy students.

The University authorities have also undertaken a new program for a Students Centre which will focus the existing activities and encourage new ones. The Centre, the students deem honest, will make the campus less "open", as it is now to the city, and concentrate activities in the campus itself.

Last month summer vacation began. Thousands of students left the pleasant campus, but not yet for a complete vacation. They still have their examinations. The high rate of success in the examinations tend to show that the energy, saved by comparatively small social activities, is not lost.

### TISHA B'AV STORY

By Sarah Katz

## Jerusalem's Wall Of Tears

The "Wailing Wall" in Jerusalem, part of the Western wall surrounding the Temple is the last remnant of the Holy Temple burnt by the Romans nearly 1,900 years ago. For hundreds of years Jews have prayed at this wall which, it is said, will never be destroyed. Thirteen years ago the Arabs captured it during the Israeli-Arab War. Today no Jews are allowed to pray there.

Once you have seen the "Wall of Tears" you can never forget it. At every festival we Jerusalemites used to trek to the wall to say our prayers. It is a long walk from modern Jerusalem to the Old City, but although it was nearly always hot, we did not mind. The Old City became alive every Yomtov and there were many who went every Shabbat.

As soon as you stand near this sacred wall you forget the present and feel the past descending upon you. You close your eyes and can almost see the processions of Jewish people who have prayed at this wall through the centuries.

In sickness and health In Jerusalem it was the custom for everyone to go to the Kotel (the Hebrew name for the wall), when they felt very sad, or very gay. In sickness and in health, we came to "mother Kotel" to ask advice. Of course, God can hear our prayers wherever we are, but in a holy place like this, somehow prayer becomes deeper and more profound.

Our ancestors said that the Divine Presence never leaves the Western Wall of the Temple. This means that God will accept the prayers at once.

Not only on a festive day but on ordinary working weekdays one could see lonely figures praying near the Kotel. One day I saw a woman crying and praying. Who knows why she came, or why she leaned heavily against the Wall? Was she praying for her own health or for the health of one of her children?

**Prayers on paper**  
The "Wall of Tears"—that's the name people gave it. Thousands and thousands of little papers were tucked in between the stones. Men and women wrote out their prayers on little pieces of paper and placed them in between the old stones of the "Wall of Tears." Then God would surely help!

But the people did not come only in bad times. They came when they were happy, too. Every bride and bridegroom came on their wedding-day to pray for happiness. Of course they did not come together. Jewish custom does not permit the bride and groom to meet on their wedding-day until they are under the wedding canopy. But they came separately, and the bride and groom poured out their hopes and prayers for their joint future.

If the Wall could only speak, what stories it could tell, both glad and sorrowful! But all this happened a long time ago. Yet we who have been there will never forget our holy "Wall of Tears."

The particular edition of the King James Bible, the King James version of the Bible, the uninhibited adventures of Gargantua and Pantagruel by the French medical-monk, Rabelais, and How to Win Friends and Influence People, by a distinguished American satirist.

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This papier mâché model of the Wailing Wall in Jerusalem was made by a class of children in Jerusalem. The Hebrew lettering means "The Divine Presence does not leave the Western Wall." The wall itself is 160 feet long and 60 feet high. It consists of 24 rows of stones above ground and 19 rows below.

## ACROSS THE FENCE

ON WRITERS AND HACKS

By PAUL MORTON



My favourite literary bedside companions are three: The King James version of the Bible, the uninhibited adventures of Gargantua and Pantagruel by the French medical-monk, Rabelais, and How to Win Friends and Influence People, by a distinguished American satirist.

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shivering in their garters, penny-a-lining their re- spective ways to anonymous glory?

I heard a story, long ago, of one of these poor inklingers, prodded to his freezing garret by his virago wife, and admonished to write a thousand words before supper.

Observe the skinny rake as he applies himself resolutely to the task. Cursing and shivering and craving a flagon of wine, he bends to do the bidding of his king, and his wife. The candle gutters. The hands shake. The quill pen flutters, moodily.

The day passes, the door opens. The virago enters. The artist cringes. "A thousand lines, varlet! Hast ye done 'em?" she exclaims, and asks, in Elizabethan English, "No," says he. "23."

"Read them," says she, "but there'll be no supper for thee this night."

"The Lord," read the varlet, "is my shepherd; I shall not want."

"He maketh me to lie down in green pastures; he leadeth me beside the still waters."

"He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

"Thou preparest a table before me in the presence of mine enemies; thou anonest my head with oil; my cup runneth over."

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

When I was a younger writer, and more of an artist, I'd have written this: "The virago said nothing, but her eyes were filled with tears." And I'd have seen to it the termagant went and got his supper.

But this is not really the way of the world, and what I suspect she said was this: "Twenty-three lines... 23-skiddoo. You'll have to do better than that if you're to eat this night."

And, wearily, the writer returns to his task: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell there- in."

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## THE NORTH-AMERICAN SCENE

## The Marriage Brokers In The U.S.

Marriages are made in... drab cubby holes, penthouse apartments in plush hotels, clinical dental-surgeon settings, shabby down-at-heel offices, softly furnished dim-lit decor. Uptown downtown, all round Times Square, the marriage brokers have headquarters for business-like affairs of the heart.

The Manhattan Telephone Directory lists at least twelve such self-advertising nuptial-knotters

located in New York City alone and operating under an assortment of pseudonyms: Friendship Centre, Social Registry, Social Contact Centre, Social Encounter Institute of Marriage, Personal Introduction Service, Most Reliable Matrimonial Service ("we guarantee best results"), Analytical Introductions or "New York's Exclusive Registry for the Above Average Adult."

Who are these "above-average" adults who throng round Hyman's helpmates in thousands, beseeching their help, beseeching them with inquiries, applications, reminders? They range in age from teenagers to octogenarians in "come group from the very poorest to the very richest," in religious affiliation from ultra-

Orthodox to assimilationists, in calling from dishwashers to diplomats, sausage-stuffers, stock-brokers, shorthand-typists, doctors, dentists, lawyers, teachers, manufacturers, models.

Why do these "finer elements," as the marriage brokers persist in calling their clients, seek such cost-paved path to the altar? "I am dying of loneliness!" cries a pitiful petitioner, "please help me!"

They are parents, pathetically over-anxious, come to seek strictly confidential assistance ("we arrange suitable appointments for your daughter without her knowledge until her happy marriage") for stubbornly single offspring. They are lonely people lost in the maddening maze of a big brusque, and somewhat un-compassionate metropolis. They are timid types who have never mastered the art of making friends and influencing people, who have never cultivated the "be sociable — have a Pepsi!" way of life. They are the misfits and the misshapens, the left-overs, the shelved, the lone dogs and eternal wallflowers of the world.

Mating methods vary considerably. The contemporary-minded directress of the "Scientific Introduction Service" applies T.A.T. (thematic apperception tests) to prospective clients, and uses her electronic brain to code and process data (personality patterns, preferences, attitudes, cultural level, socio-economic level). A less scientific operator simply studies an application form 5' in. by 8' in., crammed with questions that start with "descend!" and end with "average weekly income" and "amount of assets." But marriage brokers in the main rely on their experience, their insight, and above all, their intuition which comes in swift searing flashes.

"I had this boy on my books, a nice boy but real skinny, 5 ft. 5 in., and he weighed 120 pounds. Then this girl thumped into my office and something clicked with me. She was a regular monster, five feet tall, two hundred and ten pounds. I brought them together. They got married last week."

It is a rather uneasy task, this bringing people together "like a hand and a glove," this pairing off of index cards. Marriage brokers complain that they work seven days and seven nights a week — trying to reconcile the celestial with terrestrial, high flown expectations with raw realities.

"They've dreamed up these characters that just don't exist," groans one marriage-broker despairingly. "A man will write out a list of specifications which we couldn't fill with a dozen women."

"All faiths, all religions," advertises one agency with Utopian universality. "Do you object to any religion other than your own?" queries one questionnaire. Most marriage brokers (except people like "die bewusste, shadchan" in the "Shadchanut" columns of "Der Tag") have a non-sectarian clientele, with the percentage of Jewish clients varying from "fifty to ninety-nine per cent." This enables them to make illuminating comparative studies — although with contradictory conclusions. Some say that the Jewish woman (a kosher girl!) rates high in the marriage market because she makes a "more sincere mother, more devoted wife, places more stress on cultural values, has a lot of feeling, a lot of heart, and a lot of home love." But another marriage brokeress discloses that several of her Jewish clients demand a non-Jewish mate because "our girls ask too much luxury — a girl who has saved a little thinks she can buy a Rockefeller. It's a tragedy!"

Does money matter in the matrimonial stakes? It does, indeed. Nine out of ten marriage-seekers want to marry money. "Even if they've got it, they want to marry more. I say to them, 'Listen, this isn't Wall Street!' To the cynic with a sense of semantics, this spells "matrimoney" and points out a rather dubious relationship between Cupid and

cupidity, affiance and finance.

For these antioedipal ministrations are by no means inexpensive to begin with. A registration fee of \$50 to \$100 usually covers "introductions," with another charge of from \$100 to \$150 for each client, if and when a marriage takes place. Rates for "strictly by mail" cost as little as \$25 a year, while, at the other end of the scale, "exclusive personal services" run as high as \$500. "My clients" pay from \$5,000 to \$10,000," brags the broker with blue blood on his books. However, most matrimonialists are prepared to lower the fee for an applicant with a "wretched salary, a particularly attractive proposition, or anyone who looks as if he or she were going to walk out without registering. On record with the Better Business Bureau, is the complaint of a disgruntled client who demanded the return of her ten-dollar deposit.

Since women outnumber men by at least three to one and probably as much as six to one (in this would-be wedlocked world at any rate), what are the chances of a fruitful friendship blossoming into a bridal bouquet? Some marriage brokers claim a hundred marriages a year. Others concede that they are fortunate if they total fifteen to twenty proposals in a twelve-month span. One declares that he never closes a case until clients are suited or engaged (my italics, his alternative), adding: "Marriage is up to them." Another maintains that 20 per cent are engaged within six months. Roughly speaking, it's anybody's guess — and anybody's claim.

Who are those specialists in togetherness, these potential unifiers of the single universe? In New York State no licence is required ("We don't encourage it, we don't recognise it as a reputable business," explains a city official) and anyone can open a marriage bureau.

At the present time practitioners include an elderly gentleman ("second-generation matchmaker"), a young divorced gentleman who is waiting for someone "who will light another flame in my heart" (and who prides himself on marrying off his widowed mother), a plump peroxide grand-mother ("I'll never forget the first marriage I made, I was terrified"), a young woman who used to be a depth-interviewer in Dr. Ernest Dichter's Institute for Motivational Research, a motherly widow ("all my male clients keep deciding they want to marry me"), a Park Avenue resident who caters for the uncrowned and unmonied heads of Europe and runs a domestic service agency as a sideline, presumably for unmatchable imports), and an unmarried middle-aged lady who refuses to reveal why she has never married.

CHILDREN'S CORNER  
OUR SUMMER HOLIDAY

From RIVKA YOSKOVITZ, of Tel Aviv



In a few weeks time the school year will be over for all the pupils in Israel and everyone will be going away on holiday. I want to tell you about the resort where I spent my summer holiday last year.

A large house stands among trees and gardens. The sky is always blue and the sun shines brightly. This is our summer resort. On the ground floor is the dining-room and kitchen. The first floor consists of living-rooms for the pupils and their

teachers. Every group of children of the same age have a room with a name taken from a book: "Gulliver's Travels," "Cinderella," and other fairy stories. Round the walls of the room brightly coloured pictures tell the story of the book.

## Sleep after lunch!

A big wardrobe stands near the wall for all the children's clothes. In the middle of the room stood a large table with four chairs.

We begin our day with half-an-hour's gym, and then we go into the dining-room to eat a good, tasty breakfast.

Then we pile into a special bus and go to the sea-shore. There we swim and play in the sand until lunch at one o'clock. After lunch we sleep or rest or play quietly in the shade for two hours (it is very hot in Israel in August).

After the four o'clock meal we watch a film or a theatre performance. Every evening of the week we enjoy some entertainment, but Friday and Saturday are the days I like the best.

At seven o'clock we wash and dress in clean clothes and go into the dining-room.

Every table is laid with a white tablecloth and we eat by the light of the candles. We drink wine and bless our food and the coming of the Sabbath.

## Potatoes from the fire!

The atmosphere is very holy, pleasant, and special. The girls have their hair combed neatly and wear their clean dresses; the boys dress in blue shorts and snowy white blouses. We all sing Sabbath hymns and then eat our festive meal.

On Shabbat at dusk we go to the garden and make a "cumiz." That means lighting a fire, sitting around singing, and eating potatoes from the fire and drinking coffee. Everyone tells stories and jokes, and it is very late when we finally go to bed.

I remember at one "cumiz" we sneezed toothpaste all over our faces! That put all in a good mood and we danced and sang nearly the whole night. I wish you could all come!

RECIPE  
OF THE WEEK

A hurry-up supper dish which may be served at the table or buffet style (if made in individual casseroles) uses a frozen vegetable and a dietetic-pack canned salmon.

## SCALLOPED SALMON

(Approximately 200 calories per serving)

1 pkg., frozen peas in onion sauce

7 oz. (approximately) salmon, dietetic pack

1 teaspoon prepared hot mustard

1 teaspoon lemon juice

Freshly ground black pepper

1 tablespoon chopped parsley.

Prepare peas in onion sauce by boiling 6 minutes (according to package directions). Flake salmon with a fork. Mix with chopped parsley, and lemon juice. Stir mustard and about ¼ teaspoon black pepper into salmon. Arrange salmon in bottom of an oiled baking dish (or divide equally among three casseroles). Four peas in onion sauce over. Bake in a moderately hot, 375 degree, oven for about 15 minutes. Serves 3.

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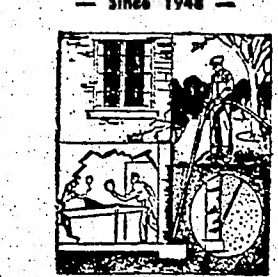
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CHANGING SCENERY  
By RUTHIE

Last Monday I took Heather to one of New York's beaches — an old haunt of mine. She was so keyed up by my glowing descriptions as I remembered it that this trip to the seaside became the first stop on our agenda.

I told her about the ocean, the foamy waves, the beautiful sea shells lying along the surf, the silvery sand, the colorful umbrellas. By the time I was through, I couldn't wait to revisit the scenes myself.

Naturally everything I described was rosy-toned. Lapse of time had embellished all I remembered. After all, it's a matter of fifteen years since I saw that particular beach. And, usually, what one sees last remains indelible in one's mind.

Imagine my disappointment and embarrassment when I set eyes upon the place once more!

Where was the silvery sand? It was probably there, hidden beneath broken bottles, candy wrappers, popsicle sticks and other debris too numerous to mention. What about gay-colored umbrellas? They were there too. But spread upon them were children's wet swim suits drying in the sun, diapers, pants — anything that was best kept away from sand. Beautiful sea shells? If there were any, they had been long picked.

Disgusted, we turned away and sought something new. Walking along the boardwalk, we came across a "kiddie land" Heather wouldn't by-pass that! There was the proverbial merry-go-round, ferris wheel, row boat, whip. You name it — they had it!

We stood on line at the ticket window. The price was a quarter for three rides. Kids were pushing, parents were screaming, barkers were barking. One would have thought it was the last day on earth and everything had to be grabbed at once.

Finally I got to first place. By mistake I held out a Canadian dollar. That started something. A man behind me remarked:

"You a Canadian?"

I had no intention of starting a conversation so I abruptly nodded. "Yes."

In friendly fashion he continued, "Canada is a nice country. Ubberr (though) I vus never dere." Taking me for a "greenie", he went on,

"Dis beach is vunderful. You tink people fight here? You should see foider up. Ha, anoder kless! Sure, here you have da Jews, da communists, a 'gontzer' (whole) mish-mash. But foider up — it's da niggers, da Puerto Ricans! Just then two drunks ran by — one chasing the other.

"See?" my informant continued. "Day drunk? So, hey-hey! But day don't bodder anybody. Foider up, day hit mit bottles!"

Having become amused and interested, I encouraged the man further. I pointed towards the opposite direction. "What about there?"

"There" was also foider up.

"Foider up, dere? Don't ask! Dere are all da snobs!" He shrugged. "Who can go dere? Day charge to go on da beach. Ha, let dem keep it!"

Later Heather snickered, "Mommy, is that the gorgeous beach you're always bragging about?"

(Copyright 1961, CJN)

## אבי מרן זצ"ל

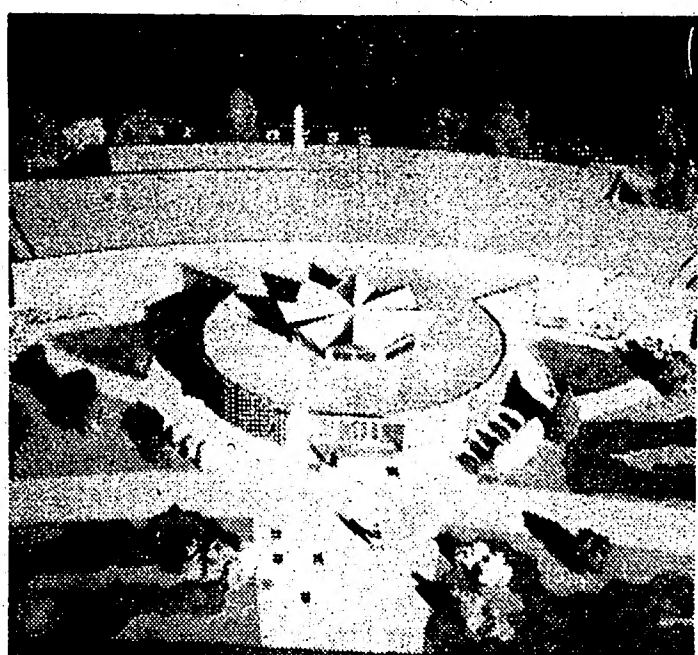
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## STUDEBAKER'S RUN OFF HAIFA ASSEMBLY LINE

The first Studebaker-Packard Lark and Hawk passenger cars have started to roll off the assembly line at the Haifa plant of Kalsor-Frazer of Israel Ltd., it was announced by Charles R. Weaver, general manager of

Studebaker-Packard Corporation Export Division.

The announcement follows that made last March in Haifa and South Bend on a comprehensive licensing agreement providing for the assembly and progressive manufacture of Studebaker Lark and Hawk cars as well as Studebaker commercial vehicles for the Israeli home market and for export. The Haifa facilities are the largest in the Near East and have a production capacity of 20 vehicles a day, Weaver said.

A Lark four door sedan made the pilot run over the new assembly facilities just four months after the signing of the licensing agreement. All major components were supplied by Studebaker-Packard from South Bend. Technical assistance from South Bend aided in preparing the Haifa plant for Studebaker production.

Included in present production schedules of the Haifa factory are 900 Studebaker Larks and Hawks as well as 400 commercial units, Weaver stated.

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# The Woman And The Home

## ISRAEL NAVY'S BAR MITZVAH

HAIFA, (JCN) With the firing of a salvo of 13 star-shells the Israeli Navy celebrated its Bar Mitzvah year here.

The fleet was lit up to mark its 13th birthday and its transfer to a new base in Haifa port. Until now ships of the Israeli Navy were moored along with merchant shipping in the harbour.

The Israel Navy has the task of protecting Israel's 100 merchant ships and guarding the sea lanes which are a vital lifeline for the country.

The recent trip by the fleet's commander, Commodore Yohai Bin-Nun, to a number of Western countries, is believed to have strengthened contacts with Western navies. This is important in view of the continued stream of new Soviet weapons and equipment reaching the Egyptian Navy.

## ISRAELI SHIPS GO FAR

ZIM'S \$14 MILLION PROFIT

HAIFA, (JCN) Zim Israel Navigation Company announced a net profit of \$14,500,000 (gross \$14 million) for the year 1960 despite the general recession in international shipping.

The Company now operates a fleet of 100 vessels, including 47 of them its property and 53 chartered. Its target remains the 1,000,000-ton fleet approved by the Government.

In order to make possible this further development, it is intended to attempt to sell \$10 million worth of shares in the United States to add to the present \$130,000,000 capital.

## KEEP SMILING

IS LEFT OUT FROM THIS WEEK'S ISSUE BECAUSE OF TISHA B'AV AND THE TRADITIONAL WEEK OF MOURNING.

## OUR HOME FOR THE AGED

By a Special Reporter

## "More Years To Life; More Life To Years"

Recreation plays an important part in therapy at the Jewish Home for the Aged and Baycrest Hospital.

Combined with an extensive occupational therapy program, it has helped give "more years to life; more life to years" to hundreds of the Home's residents and patients of the hospital.

"The greatest danger is that they will sit and vegetate. We have to overcome the feelings of rejection, loneliness, uselessness and apathy, which the aged often feel," said an official of the Home.

The combined benefits of organized recreation and occupational therapy programs are evident at the Jewish Home for the Aged and Baycrest Hospital.

## OCCUPATION — A THERAPY

And the benefits are two-fold. New interests and new friends have encouraged more activity, less concentration on personal ailments. Learning to weave, for example, provides a feeling of usefulness—gives new strength to weakened muscles. Hospital patients now need fewer night sedations because they can relax and sleep. They are less demanding, make a greater effort to take part in group activities and to improve their appearance.

The aim of the Home's occupational therapy program is to replace the work period in the lives of residents, providing them with an alternate interest. Hospital patients also take part in the program, coming to the centre

in wheel-chairs if they are well enough, or beginning the work in their beds.

Occupational therapy activities range from weaving and toy making to pottery, ceramics and leathercraft.

Extra boost for the program came when residents' work won a first prize and three special mentions at the Canadian National Exhibition.

Apart from the day's occupational therapy routine, the residents enjoy movies, bingo, concerts and outings.

Sing-songs, led by a volunteer, cheer even wheel-chair patients who happily join in.

## GROUP ACTIVITIES ENCOURAGED

Residents are encouraged to look after their own affairs as much as possible. So they may be found helping to choose books for the Home library, introducing a speaker in the Home's auditorium, and arranging special programs for religious festivals in the synagogue.

Residents of the Home follow a busy and active schedule, scaled to their individual capacities and interests.

Activities in a week may include a tour of a nearby park, a talk in the auditorium by a recent visitor to Israel, a visit by cab or volunteers' cars to a show at the O'Keefe Centre.

They may be guests at a Bar Mitzvah arranged by a resident's family in the Home's synagogue; view an English or Yiddish film in the auditorium; primp in the volunteer-staffed beauty salon.

## In Our Town And Elsewhere

### TORONTONIAN TO LECTURE AT HEBREW U

Dr. S. David Brigel, noted Toronto Oral Surgeon, will lecture at the Hebrew University in Jerusalem on the latest technique used in this country and in the United States.

Dr. Brigel studied in Israel, Beirut, Lebanon and the Sorbonne. He attended the graduate school of Medicine at the University of Pennsylvania where he did post-graduate work. He served with the RCAF during the war.

### JAKOB WASSERMAN'S WIDOW — A CANADIAN

Marta Wasserman, widow of the late Jakob Wasserman, renowned German-Jewish author, has been living in Ottawa for at least 17 or 18 years (this writer met her there in 1943. Ottawa's French language daily, Le

Droit, discovered to its "stupéfaction" only last month that "la femme de Jakob Wasserman habitait Ottawa depuis des années". And to add to its Gallic "étonnement" at this surprising discovery, Le Droit's reporter was delighted to get a response from Mme. Wasserman in excellent French.

Mrs. Wasserman, herself of non-Jewish origin, was Wasserman's second wife and is a professional psychological consultant in Ottawa. She came to Canada to give some lectures on the psychological systems of Jung and Freud and when war was declared in Europe stayed on. She remained here, attracted by the warm

("chaleureuse") reception, and is now a Canadian "in heart and by nationality."

### TEACHERS SUMMER SEMINAR

The closing exercises of the Keren Hatatut Hebrew Teachers Summer Seminar will be held in St. Agathe, on Tuesday, July 25.

### LORD MARKS

LONDON, (JCN) Sir Simon Marks, 72, Chairman and Joint Managing Director of Marks and Spencer, who received a barony in the Queen's Birthday Honours, has chosen the title of Baron Marks of Broughton, of Sunningdale in the Royal County of Berks.

This was announced in the London Gazette last night.



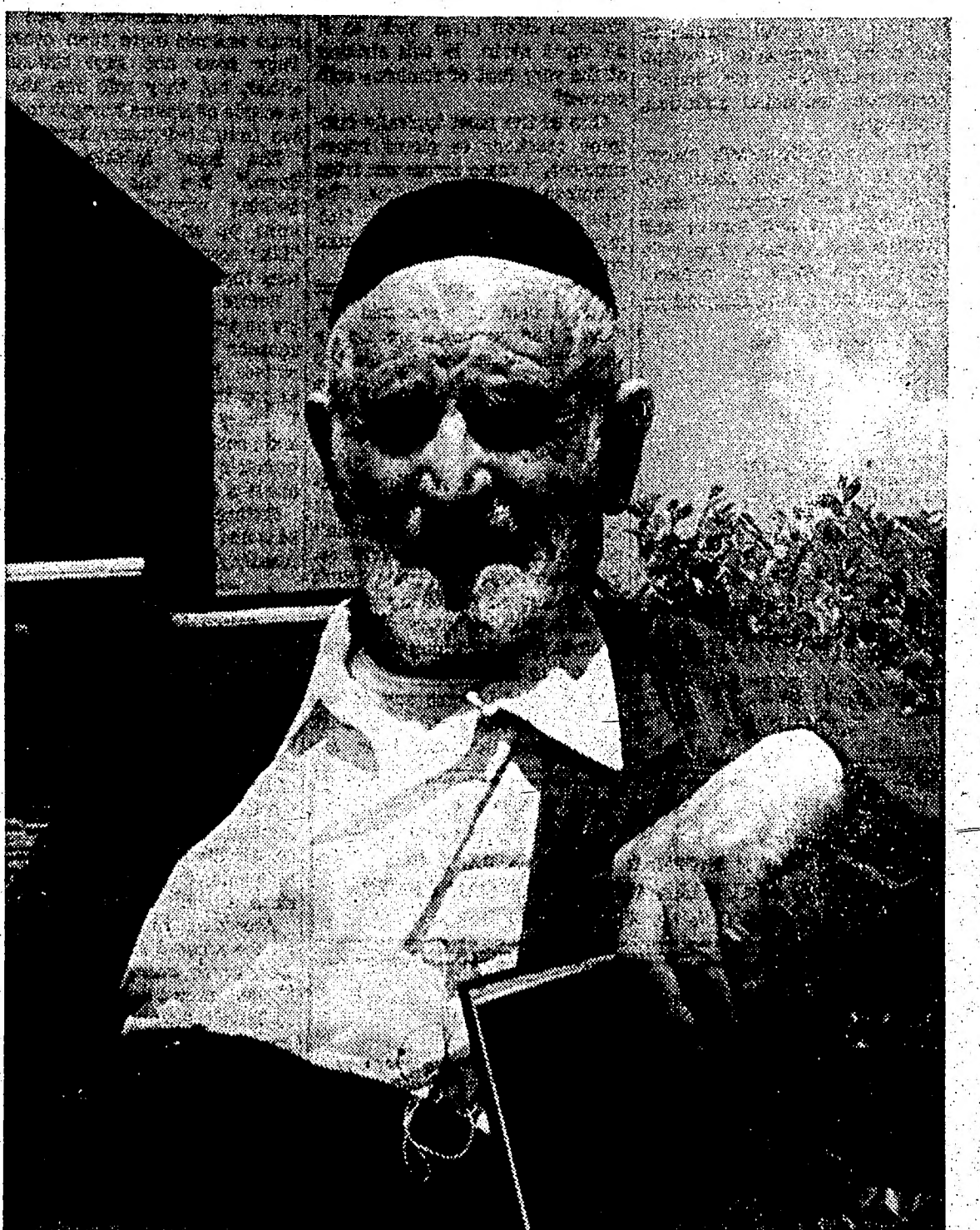
Smoke pouring from the Israeli cargo ship Etrug after she caught fire off the Pembrokeshire coast of England. Inset: Wives and children of members of the crew safe in Milford Haven.



The recreation needs of all residents of the Jewish Home for the Aged are cared for including those of this blind gentleman. Here he relaxes in his room and enjoys a "talking record" supplied by the Canadian National Institute for the Blind.

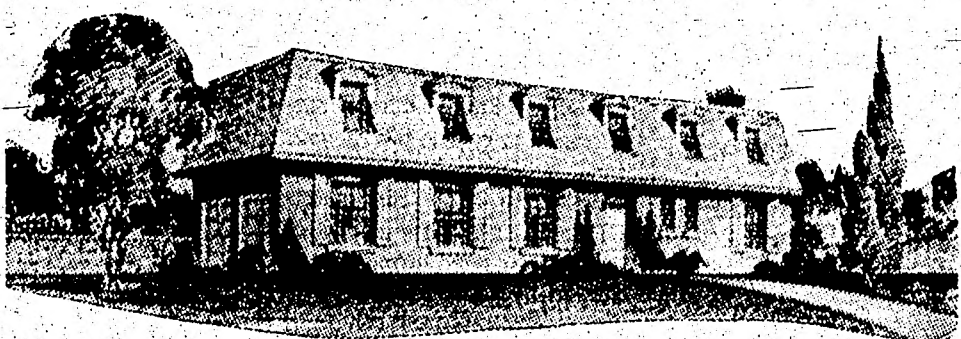


This resident proudly displays the prize winning stuffed toy which she made as part of the Jewish Home for the Aged "Occupational Therapy Program". The program plays an important part in supplying constructive and interesting things to absorb the residents.



More years to life... more life to years. This is the slogan of the Jewish Home for the Aged and Baycrest Hospital and this happy resident relaxes and enjoys his added years to the full in the sunshine in the spacious gardens.

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## WOMEN IN CAPTIVITY

## WHISPERING, WHISPERING, WHISPERING

Miss Blumberg spent time in a South African jail as fighter for the rights of Negroes. She is a staff member of the London Daily Herald.

Men are like dogs: easily tamed. But women, like cats, find captivity harder to bear. These words from an eminent London social worker, with many years of prison work experience, more or less sum up the observations I have tried to collect of women in captivity, and out of the smudge and drudge of the lives of women in gaols some pictures begin to form:

A picture of pale women, whispering, whispering, whispering. Talking compulsively, talking during the day, talking throughout the hour's statutory exercise, talking during the night—even if it's only to themselves. In Holloway, they go on calling to each other even after lights out. In my cell in Cape Town, where there were nine of us, we finally gave up even trying to enforce two silent periods daily. At first we had organised our interminable day with a silent hour after lunch (11.30 a.m.) and a silent hour after supper (3.30 p.m.), when we were locked up until six the next morning.

I have a picture, also, of young girls in Holloway suddenly smashing everything in sight: the stinging window, the hard wooden chair, even the rough sheet is ripped to ribbons.

A middle-aged woman develops a nervous rash.

A woman in a Birmingham cell looks compulsively under her cell bed every night, in case anyone is hiding there.

The women in my Capetown cell become enormously worried by suspected bugs, cockroaches, and a century of accumulated dirt. They worry until they win the right to spray their mattresses, on both sides, every morning, with paraffin.

I worry about an allergy to paraffin.

"When I hear the key go clack in the door," one ex-Holloway prisoner told me, "and I know I am locked in alone for fifteen hours of night, I have to hold on to my bed to keep myself from trying to tear the place down."

A London psychologist told me: "Women are potentially more claustrophobic than men."

But another ex-Holloway girl says: "What I began to long for was to be locked in by myself away from the nagging women officers."

A gay young psychology graduate attached to our Cape gaoi staff, who sang appealing German lieder to try to cool the air, kept telling us, "Man, come on, why don't you women settle down like the men? Women are more emotional, you see."

The fact that women are different from men seems to strike some gaolers as dazzlingly original. Do women have more emotional needs in captivity than men? "Women have more emotional needs anywhere," says the psychologist.

When we emerged from gaol in Capetown and compared our experiences with the imprisoned men, we found, in fact, that the women were generally more disturbed by their experiences than the men. This seems to be the case with the anti-bomb demonstrators too. Even the toughest or most intellectual woman in gaol doesn't seem able to escape a biological need for family, loneliness, individual attention, gentleness.

What do captives talk about? Men, it is said, talk about violence, sex, and women. Women talk about sex and women and children and women. The writing on the walls of women's

gaols is mostly about love of one sort or another. These messages were scribbled like sighs all over our gaol:

"Greetings, you institutional birds. Remember your loves."

"Your mother loves you."

"Love God. It helps."

"Sue loves Tom of the Pender-nis Castle, Keith of the Edin-burgh Castle, Kit of the Cape-town Castle, Hans of the Royal Dutch Lines . . ."

"Some people say love is important. But I say business is business and love is —"

There is less jaunty camaraderie among women in gaol than among men. Women don't usually gang up on the officers; they very rarely plot escapes or practical jokes. But they do organise fiddles for some of their needs: they will trade even wedding rings for cigarettes or sugar or chocolate.

On my first day in gaol an officer demanded my wedding ring off my hand when my other possessions were taken from me. I must have looked so shocked that the matron with me hurriedly said, "No man, she can't get it off her finger." Afterwards she explained to me, "We have to take rings usually, as a protection, see?"

Heavy smokers suddenly deprived of cigarettes in captivity can be as pitiable as drug addicts suddenly cut off from supplies. But women scratching corridors for "dog-ends" seem particularly humiliated. I shall never forget the trembling hand of a woman prisoner holding out the rusty dog-eat of prison food and begging a warden, "Please, I'll go without food if you'll get me one cigarette."

In British gaols, of course, cigarettes can be bought with money earned: an average of 2-3s a week from Holloway's jam factory, for instance, which is not worth many cigarettes. Tobacco racketeering — "baronage" — is as brisk among women as it is among men.

If, as it seems, women in gaol are more individualistic than men, they do also try to help each other. "The first few years are the worst, dear," one non-political woman prisoner managed to whisper to me in a well-meant attempt to cheer me up. They are also full of what one might call home-making tips: stuff your jersey into your cushion to soften the bricks gaolers seem to fill pillows with; sprinkle sugar on your bread and margarine to make the breakfast edible.

Most women are more depressed by prison clothes than men. Clothes have improved a little since Wilde described his fellow-prisoners, "like ape or clown, in monstrous garb . . ." But not much.

Men always look alike anyway. But women in Holloway wear cotton dresses like formless bags. "We looked like boneless witches," one ex-Holloway girl told me. Every week the Holloway women pin up or nip in their washed-out dresses to try to stop them from slopping to the floor or ballooning at the waist. After every week's wash, though, they get someone else's dress back, so it all starts again. Is this striking at the very root of feminine self-respect?

One of the most typically feminine reactions to closed imprisonment. I came across was from a woman I shall call Joyce. She was sentenced to a year in Holloway after a fight with a man friend.

"I was three months pregnant when I went in," she told me, "and I had my boy there. Or rather, they doled me up for the one day he was born, so I could go out and have my labour in hospital like every other woman. I liked that."

"But I also left my three-year-old little girl outside and that fair broke my heart. I couldn't eat anything in gaol I worried so, and when I came out there wasn't enough fat on me to fry an egg. There's lots to worry about in Holloway. But nothing pulled me apart like my kids."

"I worried in case any of the violent prisoners who couldn't help themselves got near my

By Myrna Blumberg

## WHISPERING, WHISPERING, WHISPERING

baby. I worried because they locked us in at four and there was nothing for my baby to drink if he cried at night. I worried because they wouldn't let him have a bottle after three months and said he must drink from a cup. I just didn't think it right for him to grow up in prison. But my friends thought it was better for him to stay with me."

She worried most, she said, because she feared that her little girl might not know her when she got out. (Even after less than two months' separation, my own two-and-a-half-year-old daughter found me strange; it took her months to overcome her confusion and fears.)

Joyce also worried about a cat she had left at home, and once she threatened to smash her cell window if someone didn't find it and feed it. Finally a Moral Welfare Officer was detailed to search her London suburb for the cat. She found it.

Is one of the secrets to success in captivity an ability to wipe out even if only temporarily—worries about anyone's survival but your own? Perhaps men are better at this than women. "Take your punishment like a man," people keep saying. But women can't; don't. What then is being done about it?

Prison theory, of course, has for long been opposed to short-term imprisonment, the lot which befalls most women prisoners. The United Nations conference on the prevention of crime and treatment of offenders in London last year issued a report pleading for short-termers to be kept out of gaol wherever possible. The report listed 16 alternatives for those, I imagine, who are not in need, rather, of serious psychiatric treatment: fines not used sufficiently in the United Kingdom, according to the report; probation; conditional suspension of sentences; compulsory service of work for the State, community, or public institutions; house arrest, suggested mainly for some women. (No, surely not, in any country that did not wish to rely on secret police to watch the house arrested for three months when I came out of gaol; one of my eight conditions of release was that I could not leave my house between 8 p.m. and 8 a.m. This eventually nearly drove the whole household mad.)

In addition, the United Nations report calls for world-wide experiments with open and cottage-type institutions.

I remember how we used to take long constitutional in our cell, prowling up and down, keeping warm, keeping alive, keeping ourselves from falling into inert gaol jellies. Knitting had a great soporific effect, and we used to click ceaselessly as we took turns to go on long imaginary walks wherever we would not meet the people we loved and worried about most urgently: in my case, my husband, child, parents. I walked miles throughout London.

I could not resist phoning the London Zoo to find out if female restlessness in captivity is confined only to humans. They told me about something their scientists call "displacement activity," a way of expressing stress or agitation in confinement, seen in some animals more than others. They have not kept statistics either, but they told me about a couple of lemons brought to the zoo from Madagascar recently.

The male quickly "settled down." But the female kept walking around, running her arms up and down in the air, "Like someone playing a harp," says the official.

Before the Prison Commissioners go ahead with their plans for another locked women's gaol to replace Holloway, I would like to pop the Prison Commissioners, Treasury Officials, magistrates, and penal reformers into a closed women's gaol, as prisoners, for about a month.

Failing that, could there not be some new daring and deep research?

## SEVEN SENTENCED TO DEATH

CAIRO, (JONS) Seven men and a woman were sentenced to death by the Egyptian Supreme State Security Court on charges of spying for Israel. The woman, the German-born wife of the first accused, was tried in her absence. All the others were Egyptian nationals, four of them of American origin.

According to the Prosecution, all the accused fully confessed to their crime, and stated they had handed over security documents to Israeli Agents abroad.

## ISRAELI SATIRE

## Counsel For The Defense

MR. KISHON is Israel's most talented writer of political satire. His articles appear in "Maariv" and "The Jerusalem Post".

One evening last week, in the early morning hours, a cop materialized on the doorstep of my residence and handed me a summons to go to the police station next day at eight a.m. The little woman took one look at it and blanched. Not as though there were any cause for alarm—of course not, but still . . .

"Why are they summoning you in such a hurry?" — the wife asked, puzzled. "Did you get into trouble with the law?"

"I?" — I said, "don't be ridiculous!"

"Ephraim!"

"Now, really! I haven't got the faintest idea what they want."

The woman threw me an oblique glance and asked whether that thing was still going on.

I told her that was out of the question.

"In any case"—she urged me, "don't go there alone. Take a lawyer."

"What for?"

"I don't know what for, I just want someone to be with you there lest you get in trouble . . ."

For the first time in her life the woman had used the word "lest" and that completely demoralized me. Later in the day I called on Shay-Sheinkrager, the noted jurist who is acknowledged as one of the best brains in the State. Shay-Sheinkrager listened to the details of my case, meditated for a while, then announced that he was willing to undertake my defence. I felt greatly relieved. I signed the necessary papers which went into force immediately.

Next morning I took a somewhat apprehensive leave of my wife and accompanied by my lawyer, went to the police station. We were received by the desk officer, a heavily mustachioed young man. When Shay-Sheinkrager gave him my summons, the cop stuck his hand in the desk drawer and pulled out my briefcase, which I had lost a few months before.

"We found your briefcase, sir" — the cop said, smiling engagingly. "You can have it now."

"Thank you very much" — I said to the policeman. "It's very kind of you."

And with that I grabbed the truant briefcase and prepared to leave in high spirits. Not so my lawyer:

"Very touching" — he remarked. "May I ask you, Mr. Desk Officer, what makes you so sure that this is my client's property?"

"That's easy" — the cop grinned. "It has Mr. Kishon's initials and 'The Jerusalem Post' written on it."

"With all due respect" — Shay-Sheinkrager said, "this briefcase could belong to anyone with the initials E. K."

"No, no" — I assured my lawyer, "I recognized it right away from the yoghourt stain on its side."

"Kindly keep out of this!" — Shay-Sheinkrager remarked politely but firmly. "Mr. Desk Officer, I request that you write out a report!"

"What report? — Take that briefcase and be gone!"

"Really?" — I joined in, "what else have we got to do here?"

## In Toronto

## SHOMRAI SHABOS CONGREGATION

A closing Luncheon of the Shomrai Shabos Sisterhood took place at the home of Mrs. I. M. Cass 15 Walmer Rd.

Mrs. R. Lipson was hostess. Mrs. M. Schwartz presided. Wed. June 28, the membership of the Shomrai Shabos Cong. gathered to a supper to honour their spiritual leader Rabbi G. Felder upon his departure for a visit to Israel.

Mr. P. R. Edell President of the Congregation spoke on behalf of the membership.

Cantor M. Solomon sang appropriate songs. Rabbi G. Felder the Spiritual leader replied and spoke on the influence and contribution Israel made to Jewish life the world over.

Services in the main sanctuary were conducted by the Youth of the Cong. Marvin Shaffer acted as Matchel and Gabai assisted by Jerry Colomby, Ezra Lwawsky as Bal Shacharis Abe Pessis reader of the Torah, Sheldon Berger conducted the Musaf Service and Howard Langner delivered the Sermon.

## THE CANADIAN JEWISH NEWS

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By Ephraim Kishon



Eichmann taking the oath. A court impression by the Israeli cartoonist Ross

My attorney stepped back and stared out the window for several moments, then he turned round on his heel and snapped at us:

"I'll tell you gentlemen, what else we have to do here! Don't you think we ought to see what's inside the briefcase?"

Silence. How silly of me not to have thought of that. That's where a lawyer's perspicacity comes in.

"Ough!" — the cop sighed and prepared to open the briefcase. "So what's the problem?"

"No!" — my lawyers voice whistled. "I object! I request that the exhibit be opened in the presence of an official witness!"

The cop twirled his moustache nervously and went to call his sergeant. Both were redfaced when they returned.

"Sir" — the lawyer said to me, "now kindly make up a detailed list of the objects which — to the best of your knowledge — are in the attached briefcase."

"Willingly" — I said. "But I don't remember."

"So there is nothing we can do" — the sergeant said and prepared to open the exhibit, but my attorney pounced on him and prevented the consummation of the deed.

"Though it is true that my client claims he doesn't remember what is in the briefcase," — he said, "that does not mean that he admits the complete absence of valuables at the time of the loss!"

The cops looked at us, their brows furrowed. S.S. pulled me aside.

"Please don't say a word without consulting me! Let me handle this!"

He then drafted the report in dry but lucid legalese, and the policeman started quietly pulling out his hair.

Quite frankly, I also felt rather uneasy by then but was afraid to talk in case I said the wrong thing. In a way, I felt responsible for my lawyer.

Obviously, Shay-Sheinkrager was taking good care of my interests.

"Sergeant" — he said to that callous individual, "my client has an absolute right to legal advice without procedural interference!"

"Just a moment" — the sergeant interrupted him and called out his officer from the adjacent room. That worthy came out in a visibly bad mood, but before he could say a word, Shay-Sheinkrager introduced himself and demanded fair treatment in this miserable affair. The atmosphere was tense with excitement.

"Sir" — my attorney addressed me, "it is my duty to inform you that from here on, anything you say may be used against you at the trial."

I asked him whether I'd have to take an oath, but S.S. assured me that we had not yet reached that stage. Why deny it, I had broken out in a cold sweat. After all, this was the first time I had been submitted to such a gruesome test. I could practically feel the Hangman's noose drawing tight round my throat.

We initiated the report and S.S. solemnly announced:

"My client no longer objects to the opening of the briefcase."

The officer put his hand in the briefcase and pulled out a pencil.

"Sir" — the attorney called out, stressing each syllable, "is this your pencil?"

I looked at it. It was small and the worse for wear. A very

ordinary pencil.

"How do I know?" — I said. "I can't remember . . ."

S.S.'s eyes lighted up with a hot fire.

"Gentlemen" — he announced. "This is becoming complicated! Let's keep a cool head. Are you quite sure, sir, that you cannot remember the exhibit as coming from among your writing instruments?"

"I told you I don't."

"Then I demand that the Police District Commander be called immediately."

"The District Commander?" — the officer fumed. "For Heaven's sake — what for?"

"Sir" — S.S. warned him "it is your duty to facilitate my work here, and not to hinder it! You must have realized by now the seriousness of the situation."

"Why? What's happened?"

"Sir! If the 'honest finder' placed a pencil in the briefcase, he could just as well have removed objects from it."

The District Commander arrived blinking his eyes impatiently.

"What's the matter?" — he asked. "Oh no, it's you again, Shay-Sheinkrager!"

My lawyer walked up and down the room for a while, then pulled up in front of the District Commander, and said, in an emotion-laden voice:

"In the name of my client, I am suing the finder of the lost briefcase, and accuse him on the following counts: a) Unlawful use of our chattels; b) Removal of our property from it."

"Just a moment!" — the District Commander snorted. "Are you insinuating a theft here?"

"If you must know it, I do! My client claims with reasonable certainty and beyond the shadow of a doubt, that an undetermined theft has taken place."

"All right" — the District Commander sighed. "Who found this briefcase?"

The sergeant rummaged through his papers.

"The policeman on the beat found it."

The District Commander turned on me:

"Sir, are you accusing a policeman of theft?"

"Don't answer him!" — S.S. jumped up. "Don't say a word! They are out for your blood. I know their tricks! Sir," he then addressed the District Commander, "we have nothing to add to what we have said, and will testify only before a properly appointed court!"

"As you like!" — the District Commander said. "I hope you realize that you are insulting a public servant?"

"Objection!" S.S. roared. "This is blackmail!"

"Oh!" — the District Commander roared back. "Insulting a uniformed policeman on official duty? Section 18 of the Criminal Code!"

"Objection! I refer to Appendix 17 of the Law for the Protection of the Policeman's Rights as published in Official Gazette No. 371!"

"Let the court decide" — the District Commander said and turned to me. "In any case you, sir, are under arrest."

My lawyer saw me to the cell door.

"Don't worry" — he reassured me. "They can't do a thing to you. They have no incriminating material against you. We are going to prove the policeman's guilt. We'll ask for an order nisi against the Police Minister. Let him come and explain why the honest finder was not arrested. Have a good night's rest, I'll phone your wife."

I shook his hand warmly. A lonely prisoner's best friend is his lawyer. Only now did I realize how fortunate I was to have such a brilliant lawyer. I'm sure he'll get me out on bail.

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## MACCABIAH 1961

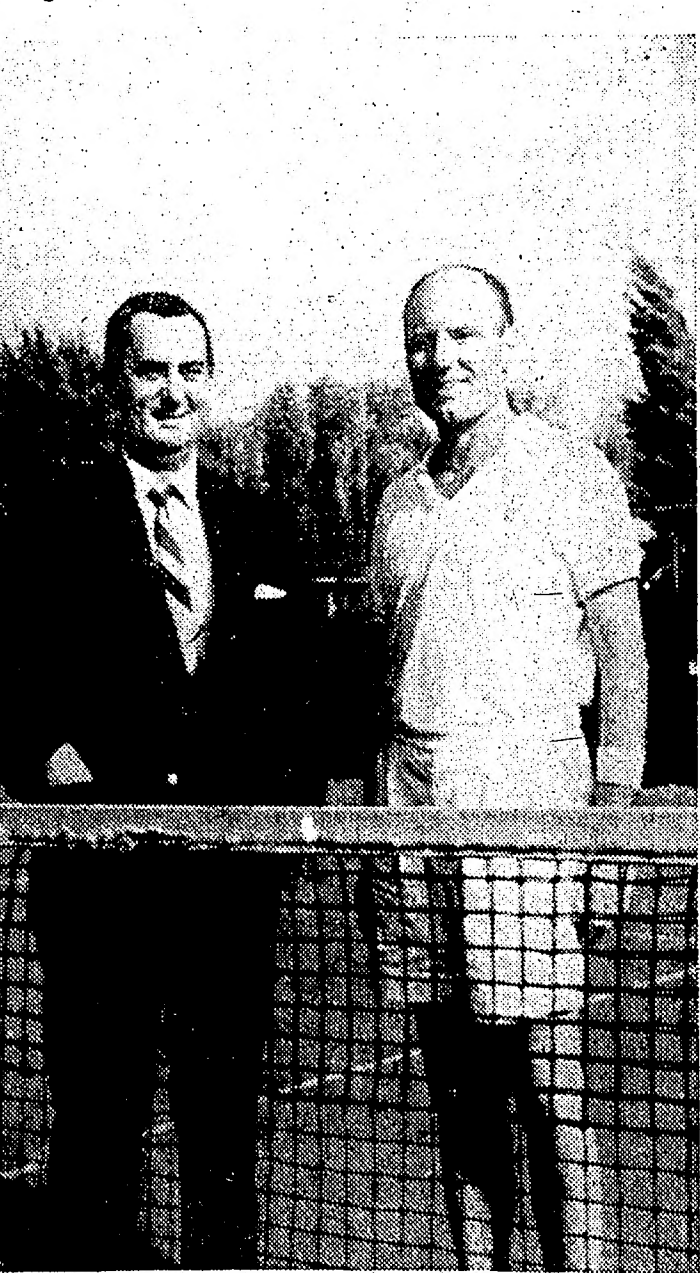
Last week, George Flesch, one of the leading Israeli Tennis players and organizer of the Maccabiah — Israel's Olympic Games — visited Toronto.

Mr. Flesch discussed with Torontonians the participation in the forthcoming Israeli Games.

Many Canadians will participate.



The Hon. George Flesch, organizer of the first Maccabiah Tennis Selection. From left to right: Harry D. Freedhoff, Anne Freedhoff, The Hon. George Flesch, Della Freedhoff, Ben Freedhoff.



Left: The Hon. George Flesch, organizer of the first Maccabiah. Right: Mr. A. Fisher, President of the Canadian Maccabiah Committee.

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## COUNTRY WITHOUT A RABBI

### YUGOSLAV JEWS IN SEARCH OF RABBI

BELGRADE, (JCNS) — There are today about 6,500 Jews living in Yugoslavia, as against 75,000 before the Second World War, but the majority is made up of old people, with only 1,400 aged between 7 and 25.

The Federation of Jewish Communities is anxious to heal the wound inflicted upon Yugoslav Jewry by the Nazi oppression and to care for the religious and cultural needs of its members, especially the younger ones, by appointing new Rabbis in Belgrade and other towns.

But despite all efforts it has

been impossible to find Rabbis willing to come to Yugoslavia and take up the religious leadership of the Community. Now only an aged Rabbi administers

### J.D.C. CONFERENCE IN GENEVA

GENEVA (JCNS) — The 16th Annual Overseas Conference of the American Joint Distribution Committee and the Assembly of the European Jewish Community Services, will be held in Geneva from October 23 to 26. This was announced here by Mr. Charles H. Jordan, Director-General of the JDC.

Jewish Community leaders from countries in six continents,

the small Community of Sarajevo. He recently attended the ceremony of the rebuilding of the Belgrade Synagogue, destroyed by the Nazis.

where the "Joint" operates, will meet to discuss problems and programmes of community development, health, education and welfare service, said Mr. Jordan. A report of the Standing Conference of European Jewish Community Services, dealing with efforts to promote co-operation among these services, will be on the agenda of the Conference.

## ADVENTURE - TRAVEL - SUMMER RESORTS - HOTELS

### SCIENCE FICTION NOVEL ABOUT 1999

By Dr. S. B. Ullman

## III: BACK FROM OUTER SPACE

### A PLANET HITHERTO UNKNOWN

After discussions prolonged to the point of utter weariness the Committee decided to publish the report given by Captain Polo and his associates. It was further decided by this illustrious Committee to change nothing, and to add neither remark nor comment to these reports which might definitely be called the strangest reports ever to be published by mortal beings. Here then is the bewildering and perplexing story related by Captain Polo, his pilots and co-workers: Scott, Benjamin, Crusan, Dr. Barendt and Engineer Amund.

It was March 21, 1998 on earth. We were on our way from Jupiter to our Earth, a long stretch for even a modern space-ship travelling though it does from 150,000 to 180,000 miles an hour or about four million miles a day, a speed almost twice that of our earth as it moves around the sun. As you, our learned hearers know, it takes about 100 days at this speed to fly from Jupiter to our Earth. We expected to be home in about a month.

We were feeling more than jubilant as we had just received by radio an invitation from the makers of the newest and fastest space-ships (designed to travel at eight million miles a day) to make the first flight for them. The firm was most interested that we should fly the first experimental flight of the latest space-ship model as soon as we should have returned to earth. We, in turn, were equally proud and happy to have been the recipients of this invitation. We considered it a great honour that they were willing to wait for our return to earth to make their first flight.

Our excitement was so great that we talked much about the invitation and the flight which lay ahead of us on our return. Unexpectedly, however, just at that time we received a message from the Interplanetary Ultra-Radar-Service to the effect that we had at that time been travelling for two or three days outside the regular space-way for

space-ships moving between Jupiter and our Earth.

At first we were inclined to think that the operator was enjoying his own little joke at our expense but when we checked all our data we became aware of some discrepancies and irregularities in our position. That started us on a complete and careful check of our instruments.

It was then that we realized that all our instruments were reacting most strangely and we deeply regretted the confidence we had had in them because it had caused us to take their infallibility absolutely for granted. But there was no use wasting time in regrets. We had simply to accept the fact that it was impossible to combine the data provided by the various instruments and so fix our position. We had no idea where we were in the cosmos, nor in which direction we were flying. During the succeeding days we tried again and again to establish our position among the Planets, their Moons and the Sun. We found this to be utterly impossible.

We had never before experienced anything like this. It was bad enough not to know where we were and in which direction we were flying but, in addition, our radio-communication was disturbed and, after a brief interval, ceased to function altogether. We were entirely cut off from Earth and other Planetary Radio-stations.

None the less we were experienced navigators and we tried to fix our position and our direction by the help of the stars. We were fooled in this also for quite suddenly, and without warning, we entered what seemed to be a fog or mist. We entered a realm of clouds such as we had never before seen. We could neither classify them as water-vapours nor dust clouds and through them it was impossible to see the Sun, the Planets, their moons nor the stars.

We had lost all sense of time. We must repeat that we were without the faintest glimmer of an idea as to where we might be, in which direction and for what length of time we had been flying. At times we had the idea that we were simply circling around in very large circles or in a spiral. It was at this point that we became aware of the greatest disaster that had yet befallen us. Our ultra-radar-system and the "anti-gravit" were reacting in an utterly unprecedented and totally unreliable manner. We feared that at any moment we might be hit by a giant meteor.

We attempted to retrace our journey; we tried to reconstruct the way we had probably come; it was impossible. We gave up. For the first time in our lives we knew desperation. We were without ideas where to fly, how to fly, in which direction to navigate our ship. We deliberated continually. Each of us made certain proposals. After long deliberations they were, one after another, dismissed. One by one we fell silent, each hoping inwardly that by some miracle we would find our way back to our Planetary system.

It was at this moment, when hope seemed to be at its lowest ebb, that the "Voice", clear and distinct, spoke to us.

"Follow my directions and you will have nothing to fear," it said. We jumped and looked searchingly at one another.

"Who spoke?" asked Captain Polo.

"Wasn't it you, sir?" some questioned in reply.

All disclaimed having said anything. As the "Voice" continued to be heard we began to suspect that two or three of us at least were victims of hallucinations. Discussion, however, made it evident that we had all heard the same voice and identical messages.

"Don't worry," the "Voice" went on, "nor try to find your position in the cosmos. You are now flying outside your own Planet-System and there is nothing you can do about it. But you are in good hands. These territories," explained the "Voice", "are out of bounds for human beings. In spite of this it was decided that you should be permitted to hear things no other human ears have heard and to witness happenings never before witnessed by mortal beings. This is your special privilege, your unprecedented good fortune!"

We accepted the inevitable. There was nothing we could do but give ourselves up entirely to the guidance of the "Voice". "Rest, eat and drink, sleep regularly," it advised us. "You are exhausted from your trip and the uncertainties of your minds. You have yet a few 'days', as you call them, to travel. Only if you prepare yourselves as I have outlined will you be able to understand and benefit by the experiences that lie ahead."

Then, after a silence, when we simply flew on, the ship seeming to navigate itself, the "Voice" again spoke.

"We are now nearing the Planet of Justice, where the

three heavenly courts are held in three great palaces. The Court of Justice, The Superior Court and The Supreme Court. We are now fast approaching the most important spot in the cosmos; prepare yourselves," concluded the "Voice".

It would be impossible to estimate or imagine our astonishment and bewilderment upon this announcement. There are simply no words to describe our amazement and perplexity at that moment.

"Why should we be chosen for this adventure?" we enquired of ourselves individually and collectively.

We had always been more or less free thinkers. We thought of ourselves as rationalists, and sceptics, who accepted only a naturalistic, mechanistic, materialistic and rationalistic explanation of nature and life. We were all in our thinking far removed from supernaturalism in any form and most certainly had never believed in miracles and wonders. We were strongly in favor of freedom of speech and expression and freedom of thought, especially in silence and philosophy. We were always frank and free in our criticism, nervous, coolheaded and cynical.

Some of us had had a loose attachment to religion. This had been mostly due to the influence of our wives or relatives who considered a certain amount of religious observance as "honorable". We had all had a deep respect for the awful and awe-inspiring wonders of Nature (as why shouldn't we when we came so closely in contact with them) and for the forces of Nature. Some believed in God as the First Cause but no one of us was really religious and definitely no one of us was orthodox.

When the "Voice" commanded "Prepare the Fearless for a landing", each looked at the other. It was clear that all had heard the warning. We turned to our instruments and to our astonishment discovered that all instruments were reacting normally again with the exception of our radio-communications.

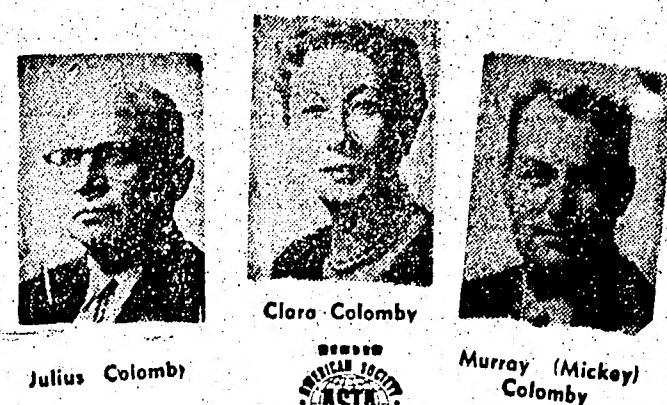
"Do not attempt to use your radio either to receive or to send messages," the "Voice" further commanded. "You will find it quite useless to do so."

Now it seemed that the "Voice", was inside the space-ship, giving us clear and precise instructions when, where and how to land. It is again necessary to emphasize the state of our minds in these strange circumstances. We were amazed and bewildered. Indeed, we were of the impression that we were out of our minds.

As all members of the Polo-Committee must know, we had been accustomed to all manner of strange and abnormal situations. The unusual was the matter-of-fact to us. We had been the first human beings to land on Saturn and Uran. On three moons and on Ceres, one of the Asteroids, we were the first human beings. We were the second or third to arrive on certain other planets and on certain moons.

Mr. Stanley, a member of your Committee, has written many books on our adventures, describing our arrival on new, previously unknown planets and moons. But all our adventures were as nothing compared to the strange experiences we had now. Into our thoughts again broke the "Voice".

"You are nearing the Planet



Julius Colomby

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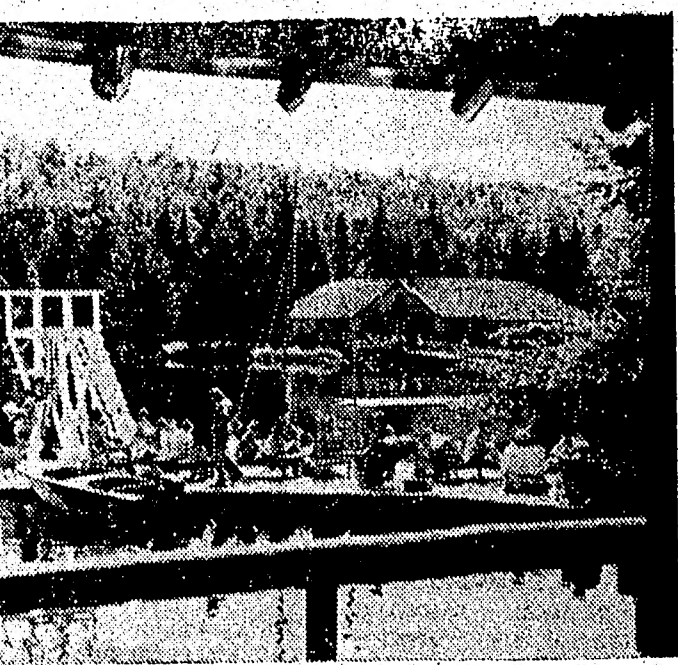
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## Curls in Catskills: That's Manbait!

Miss Hanson is a feature writer for the N. Y. Daily News.

By KITTY HANSON

It was show time at a famed Catskill resort and the hundreds of small, intimate tables facing the stage had been filled long before curtain time. The murmur of voices and the clinking of glasses subsided politely as a well-curled blonde in a red gown stepped into the spotlight, held out her arms and sang: "Is there a lover in the house?"

At a table which was filled with women, one girl turned to another and said: "Hey, Shirley, she's singing our song."

The others laughed, but there was an undertone of irony in the laughter. They had all come to the mountains alone, and they were still alone, if you don't count women — and you don't. So far as they were concerned, it really was their song — the Unattached Female Blues.

On stage, the blonde was giving it everything she had: "I am ready... to go steady."

She was kidding, of course, for her husband was on stage with her. I was a phony, too, with a husband who stayed in the city while I sashayed into the hills to learn how the girls are teckling today's most serious problem — the great man shortage.

THEY GO WHERE THE BOYS ARE

They're tackling it, or course, the way women have done ever since a husband-hunting Eve sneaked up on Adam as he snoored — they go where the boys are.

You see them on bicycles in Bermuda, at swimming pools in Miami, on cruise ships in the Caribbean, at resorts in the Berkshires and the Adirondacks, in cocktail lounges from the Jersey shore to San Juan.

Thousands of New York girls looking for fun and games and instant romance head for the Catskill mountains resort less than 100 miles from New York. They're near enough to fight the budget and country enough to

provide a real vacation. Here, for a weekend, or their two-weeks-with-pay, they can lie in the sun, swim in filtered pools, stroll along quiet country roads, swing a tennis racket in the sunlight, dance in the moonlight, rest, relax and wear their prettiest clothes.

The routine, believe it or not, is popularly known as "the rat race."

THE RACE IS ON.

FROM DAWN TO DAWN

The rat race begins the moment the girls open their eyes in the morning and it doesn't stop until they fall into bed the next morning—for even the wallflowers stay up till 2 or 3 A.M.

All the natural laws are in action here, especially the laws of supply and demand and the survival of the fittest. Everyone knows that girls outnumber the boys these days, and the boys know it best of all. Competition is keen and the fellows are cagey.

To survive, a gal has got to have stamina, courage, and a sense of humor. Looks and a wardrobe help, too, since the men — being in short supply — tend to pick and choose. Few of them are young enough or handsome enough or charming, sophisticated or moneyed enough to pick and choose; but they all do anyway.

For some girls, the rat race is a planned investment: 50 weeks of skipped lunches and half-soled shoes for two weeks in a romantic setting, wearing romantic clothes, in search for romantic entanglements.

One girl said she'd turned down a trip to Europe this summer. "Who could I meet in Europe?" she asked.

Girls like this, like any other investors, have to be gamblers, and what they gamble on is a mystical mighty entity called "the crowd."

If you are a single gal and "the crowd" is married, your investment is in peril. If you're young and the crowd is old, or if you're older and the crowd is young—

your investment may go down the drain. This isn't too bad if your investment is only a weekend, but if it is your vacation, it can be disastrous.

Since the hotel that had the swinging crowd last weekend may be dead the next, the hills and valleys of the Catskills are crossed and recrossed by colorful streams of resort guests looking for the right spot, the right crowd, "the action."

From resort to resort they move — the nice young men and the nice young women, the guys and the dolls, the gay widows, disillusioned divorcees, the care-free wives and weekend bachelors.

DOES MACY'S TELL GIMBELS?

Probably the two most popular hotels for this kind of inter-urban hunting are the Concord and Grossingers. These two, the largest hotels in the Catskills, maintain a lively Gimbel-and-Macy's relationship, each pretending the other isn't there. At the Concord, "Grossingers" is said in a whisper, and at Grossingers, the Concord is referred to as "dortien"—"over there."

There are the guards at the gates of both resorts to discourage unwelcome guests, but the Concord holds 2,700 at the height of the season and Grossingers, 1,250, so it's not surprising that a guard might miss a few gate-crashers caught up in the fever of the rat race.

For weekenders or those who get an early start on their vacations, the rat race begins late Friday afternoon after they checked in and begin to prepare for dinner. For me it started at Grossingers, 1,000 acres of gentle hill country where lucky girls have been known to meet boys beside the lake, in the woods, at the pool or on horseback.

THE OLD MEMORIES, THE NEW HOPES

This is the lure — the reputation of past romantic successes and the hope for new ones — that brings the "singles" to the "G," as the hotel is known to its guests.

Four unattached females were already in my dormitory room when I arrived at about 5:30 p.m., pretty late for what I soon learned was an important ritual — dressing for dinner. Friday and Saturday nights are dress-up nights, but dinner any evening is a good excuse to display the charms in new packaging. One of my roommates had brought seven dinner dresses for a week's stay.

This was Selma, a redhead in her late 40s who had taken time out from earning a living and taking care of Mama to spend a week at Grossingers. She waved a hand at the rack of dresses if the closet.

"You never know when you're gonna meet someone," she said. At a window across the room, a dark-haired girl struggled with her hairdo. This was Frieda, foreign-born, an artist, a divorcee in her early 30s and new to the rat race.

FIND FOUR IS NOT ENOUGH FOR A CROWD

"I hate it!" she said fervently. "I cannot do that talking to be looked over. I don't like to be on display; like a vegetable in the market. But it is difficult to meet

someone nice in the city, so I keep coming back. Some day I will meet someone."

There were the two little school-teachers from New Jersey who had gone to a Berkshires resort only to find that the guest population totaled four — themselves included.

"So we packed up and came here," said Harriet, a bouncy little blonde. "I hope there is a good crowd this weekend."

These were just a few of the women I met.

There was a widow from Queens who looked almost as young as her 14-year-old daughter, whom she'd thoughtfully left at home.

"My looks are a disadvantage," she insisted. "I always wind up with the youngest fellows in the place — and what good are they to a widow — with a teenage daughter?"

Later at the pool I saw her, curved and vivacious in a bathing suit, the centre of a lively group of boys just out of their teens, very eager, very good looking, and absolutely no use to a widow with a teenage daughter.

ALL IS NOT SADNESS AND FRUSTRATION

Then there were the pacers, the girls who walk from swimming pool to coffee shop, from lobby to bar, slowly enough to be taken in, but smoothly enough to seem to be going somewhere.

Much plainer girls, genuinely enjoying the sun and sports, were likely to have a few men around, but the pacers walked alone.

There were the plain and lonely spinsters and widows who sit along the walls, their smiles frozen painfully to their faces, their eyes directed to the floor and the trousered legs that approach, slow down, and then move quickly on.

But the rat race is not all sadness and frustration. Many of the girls are there for a good time, for the sunshine and good food and respite from the city.

"Let's face it," said Jeanine, a cheerful resort veteran of 25. "I come to places like this because it's where I'm most likely to meet the right man. But I come for the sun and the swimming and everything else, and if I don't meet the man I'm looking for this time, well, maybe I'll be luckier next time. In the meantime, I enjoy myself!"

SOME GO ALONE, OTHERS IN PACKS

The men have their own kind of rat race, too. There are those who travel in packs, surveying the field, and those who travel solo and flit from girl to girl, a dance here, a drink there. There are the nice boys who are afraid to approach a girl for fear of a turnaround. And there are the pickers and choosers who don't seem to fear anything.

As I talked with Jeanine, who is a shapely size 10, one of these approached and stopped in front of her.

"Say," he said, "are you spoken for?"

"Why, yes," she lied, somewhat startled. "I am."

He sighed. "I was afraid of that." He studied her a moment longer, then turned to leave. "You know, you're the kind I dream about — but you should see the kind I got!"

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## WJC Marks 25th Jubilee in Geneva



The World Jewish Congress, representing Jewish communities in 64 lands, is celebrating its 25th anniversary this August in the city of its founding, Geneva, Switzerland. Shown at the constituent assembly in 1936 are Mr. Louis Lipsky (left) and Dr. Nahum Goldmann, WJC President. The 25th anniversary celebration will come at the conclusion of a global executive session of the World Jewish Congress, to be attended by a North American delegation including Mr. Samuel Bronfman, Chairman, WJC North American Executive; Mr. Ira Guindon, Treasurer; Mr. Yehuda Eibstein, Executive Director; WJC Budget Chairman and Mrs. Shad Polier; Dr. Maurice L. Perlmutter, WJC International Affairs Director; Dr. Nehemiah Robinson, Director, WJC's Institute of Jewish Affairs; and a group from the organization's International Advisory Council, headed by its chairman, Mr. Irving S. Norry, of Rochester, N. Y.

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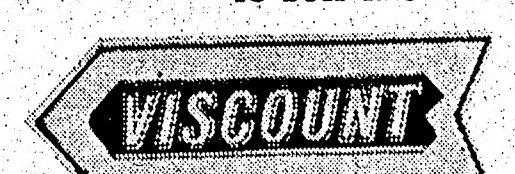
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## PARIS PARLIAMENT GUARANTEES PROTECTION TO S. ALGERIA JEWS

FRENCH CITIZENSHIP  
FOR DESERT JEWS

PARIS, (JGNS) The French National Assembly accorded French citizenship to the Jews of Southern Algeria by a decree approved on Tuesday. The decree covers the Departments of Oases and Saoura, formerly known as the Mzab.

The decree, which was passed unopposed, took the form of an amendment to a law of 1882, which had excluded from French citizenship inhabitants of the Mzab, since their region had not

been considered a part of Algeria. The exact number of Jews living in the Southern Algerian desert under extremely primitive conditions is not known, since no regular registration has ever existed. However, it is thought to be between two and four thousand.

Explaining the reason for his party's abstention on the issue, the Communists Party's spokesman alleged that the proposal had been made to give support to French claims to the Sahara Desert, which, he said, was in reality an integral part of Algeria. He thought the decree would

place a further obstacle in the way of an Algerian peace settlement.

Those Jews of Southern Algeria who wish to opt out of French citizenship will be allowed to do so, although it is not expected that any of them will choose this course.

## AFFAIRE LAVON BACK IN THE KNESSET; MAPAI OPPOSED

## JABOTINSKY (Cont. From P. 4)

ed to pay for the transfer and reinterment, but Eri Jabotinsky, now a professor of mathematics at the Technion, has refused. He does not consider himself free, in the spirit of the will, to permit any action except in the manner which his father had desired.

He would prefer to wait until an administration comes to power in Israel which will recognize it as the proper thing to do. There need be no hurry. Historic justice will eventually be done, and it is unimportant whether it be done now or twenty years hence. It is much better, young Jabotinsky declares, that the act, even though long delayed, be done in good will, and with desire to do the right thing, rather than that it be done reluctantly, under pressure, and without conviction.

A year ago, on the 20th anniversary of Jabotinsky's death, President Ben Zvi played host to a memorial meeting which was attended among others by Ben Gurion.

The mood was one of conciliation, and many thought that the government was paving the way for the formal order to transfer to Israel the last remains of a man who had preferred to be stateless for a quarter of a century — thus at last conferring upon him post-mortem citizenship of a state which he had fought to create. Nothing was

done, and Eri tells me that he did not consider it proper for him to take any initiative whatsoever. "If the act is to have any meaning, the initiative must come from the leaders of the state," he told me. "Otherwise we shall merely be circumventing the spirit of my father's last wish." What prevents Ben Gurion from making this gesture? Lasting vindictiveness against a man who was for so long a political opponent? — and this despite the fact that the very elements which constitute Ben Gurion's famous "activist" policy are rooted in Jabotinsky's activism. Or because B. G. is fearful that a Jabotinsky grave in Israel might become a shrine of the Herut party, and thereby contribute dramatically to the enhancement of that party's popular appeal?

Whatever the reason, one of the great warriors for Israel's rebirth lies buried in an alien grave overseas, though many of the ideas which he advanced, and which were unpopular in their day, have long since become national policy.

Perhaps when the forthcoming Israel elections will have been completed, and party animosities will have become less acute, the new administration, of whatever party or coalition it may be composed, may find it proper at long last to fulfill Jabotinsky's last wish — and bring him home.

JERUSALEM, (JGNS) The National Religious Party decided to support the Liberal Party's efforts to have the "Lavon affair" debated at a special session of the Knesset.

The core of the debate would be Mr. Ben-Gurion's statement at the last Knesset meeting when he said that the findings of the Ministerial Committee exonerating Lavon from blame, had been invalidated by the resignation of the Government, (despite the Cabinet's acceptance

of these findings by a majority vote).

The Knesset may have to meet anyhow to pass a law strengthening out legal irregularities which threaten to deprive over 7,000 citizens of their vote during the general election. It is proposed that the Lavon affair should be a second item on the agenda.

Mr. Lavon himself, at present abroad, is due to return home at the end of the month.

Meanwhile, Mapai circles have intimated they would boycott any Knesset debate on the affair.

## LONDON, ONT., ACTIVE

## COMMUNITY ORGANIZED FOR BONDS

LONDON, Ont. (CJN). Headed by Harry Silverstein as Chairman for the 1961 Campaign for State of Israel Bonds, the Jewish Community of London, Ontario is now organized for an intensive effort to surpass all previous achievements in this year's drive.

The Campaign is scheduled to start with a parlor meeting reception at the home of Mr. and Mrs. Harry Shapiro on Tuesday November 14th, and to conclude with a testimonial dinner on Sunday, December 10th. As in past years, the Congregation B'nai Moses Ben Judah, and Congregation B'nai Israel will co-operate to assure a suc-

cessful project. B'nai B'rith Lodge, under the Presidency of Marvin Shore, will once again participate in the drive.

Assisting Mr. Silverstein will be Fred Hoffman as vice-chairman; Dave Klein and Ralph Waldman as treasurers; H. Biderman, Bill Boom, Fred Hoffmann, Sam Richman and Tom Valo as ticket committee; Art Ender in charge of decorations and hall arrangements; H. Biderman and Dr. Wolinsky will look after the Bar Mitzvah project; M. Zaitchik will assist with canvassing the surrounding communities. Other members on the committee, which is still in formation, are Rabbi D. Kirshenbaum and Milton Cohen.

The organizational meeting was held at the home of Mr. and Mrs. Harry Silverstein, 23 Chalmers St., London.

## THE BENE ISRAEL OF INDIA

(Continued from page 4)

unions with alien women because they wished to adhere to Jewish religious principles, and also because the Hindus, on account of their laws, were against intermarriage.

Obviously, it is not possible here to argue for or against the accuracy of Bene Israel tradition, but it is perhaps worth stating that there is evidence showing that Bene Israel were not as isolated from Jewry or as ignorant of Judaism as their historical memories imply. Some time during the eighteenth century the Bene Israel began to settle in Bombay, where their religious life flourished. Synagogues were built; periodicals devoted to instruction in the principles and practices of Judaism came into being; books of Jewish interest were translated into Marathi; and so on. The Bene Israel also aver that the influx of strictly Orthodox Baghdadis some decades later furthered a religious revival among the Bene Israel community.

## INTER-COMMUNITY FEUD

Baghdadis, however, soon outstripped the Bene Israel in a number of ways — though not in educational and professional attainments. The leaders of the Baghdadi community pioneered in industry, providing employment for many thousands of people; they built public libraries and subsidised charitable services. There was friction between the two Jewish groups, the Bene Israel claiming that the Baghdadis wanted to share the privileges of Europeans in India, and, therefore, preferred not to associate with their brethren. Moreover, the Bene Israel, a proud people, resented what they considered to be an aloofness on the part of the Baghdadis, who gave the impression of regarding themselves as superior

to them. Friction between Jewish communities differing in wealth and influence is not unusual. In India, however, the situation is more complicated. For Hinduism conceives of groups as existing in different degrees of religious dignity; some groups are not merely entitled to coveted privileges, but are also in some way endowed with religious dignity conversely, the lower groups are not only unprivileged, but are also less clean by the standards of religious dignity. Hence the groups must be kept apart. Above all, they are kept apart by the ban on intermarriage and the restrictions on dining together. Indian Jewry partakes to a certain extent of Hindu ideas: the fair-complexioned, wealthy, and influential Jewish groups tend to consider themselves as exalted above the others in a religious sense. If they frown upon marriage with their coloured coreligionists it is not merely the result of secular inequality: intermarriage is frowned upon because the coloured Jews are held to the lacking in religious dignity.

## ARE THEY JEWS?

Many Ben Israel frequently told me that the fair-complexioned Jews' concern with religious dignity but an unjustifiable means of evading the egalitarianism enjoined by Judaism. H. S. Kehimkar, a member of the Bene Israel community in his "The History of the Bene Israel of India" — the book was written in 1897 and published some decades after the author's death by the good offices of Dr. I. Olsvanget — complained:

"... some unkindly-disposed Arabian Jews made an allegation that pure Jewish blood does not flow in the veins of the Bene Israel".

It was published in two issues, dated February 7, and May 11, 1883, respectively, of the Jewish Chronicle, in refutation of which we sent the following letter.... If the Bene Israel have lost caste in the sight of 'pure Jews', it is difficult to understand how there could have existed the close communion there did between the Bene Israel and the Mesopotamian Jews, when the latter came to settle in Bombay for commercial purposes. Nay, the communion between them was so strong that the latter had for some time no other place of resort than the kindly homes of the former. They received their religious privileges also in the synagogue of the Bene Israel, and buried their dead in the Bene Israel cemeteries.... I think I have adduced sufficient evidence in refutation of the gross calumny which has been actively circulated...."

## POOREST JEWS

Again, Dr. E. Moses, a leading member of the Bene Israel and former Mayor of Bombay, complained in a letter to the "Jewish Advocate", an Indian-Jewish paper, in February, 1945, that Baghdadis "always trying to pass on a White Man's ticket" are "foremost in running down the 'Bene Israel', denying them 'pure' Jewish status. In an article entitled "The world's poorest Jews", which appeared in the British daily "The Guardian" on April 13, 1960, Taya Zinkin wrote: "The Baghdadi Jews boycotted them" (the Bene Israel) "because they are darker" (But I have since visited a Jewish neighbourhood in Teheran and found that there is some competition for the little of "The world's poorest Jews"). In Cochín, too, there was much friction between the black and

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